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A

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY  
MOSES STUART  
ASSOCIATE PROFESSOR OF SACRED LITERATURE IN THE  
THEOLOGICAL INSTITUTION AT ANDOVER.

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SIXTH EDITION CORRECTED AND ENLARGED.

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## PREFACE

### TO THE SIXTH EDITION.

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THE present edition of this Grammar retains all the material features of the two preceding ones ; while, at the same time, it has received numerous minute corrections, and not a few additions which I regard as of some importance. I have not been an inattentive observer of what has been recently done in the department of Hebrew Grammar. During the revision which I have made of the last edition of this work with a view to the present, I have consulted Ewald's second or abridged edition of his Hebrew Grammar, which (being later than the large edition) has given more fully his maturer views in relation to this subject. I have made free and constant use also of the eleventh (I believe the latest) edition of Gesenius' Hebrew Grammar. In his tenth edition he states that it might almost pass for a *new* work, so many were the additions and alterations which he had made ; and in his eleventh edition he further states, that many more corrections and additions still had been made. I have availed myself of these ; and whenever I have deemed them to be of importance and fairly to belong to the subject of Grammar, I have in some way incorporated them into my work. The distinguished Essays of Hupfeld, (in the so-called *Theologische Studien und Kritiken*, 1830, Nos. 2, 3), on subjects intimately connected with the elements of Hebrew Grammar, I have also read. To these Gesenius, in the latest edition of his Grammar, professes himself to be peculiarly indebted. I could wish, indeed, that these Essays were presented to my countrymen in a becoming English dress. The true lover of Hebrew study would find a rich entertainment in them ; and this, even in cases where he might not adopt the opinion which their author espouses.

Besides the additions and corrections which a new perusal of Ewald and Gesenius has suggested, I have also made a considerable number of minute ones, as the result of my own study of the Hebrew Scriptures. These, however, and most of the others, have a particular relation to the first part of the Grammar and to the Syntax.

The doctrine of the Hebrew vowels I have, for the most part, cast entirely in a new mold, even at the expense of changing the designation of the sections, and thus creating some slight embarrassment to such as may use the past editions of my Hebrew Chrestomathy. The sections whose numbers are changed, are §§ 25—33 inclusively ; but the intelligent student can never be at a loss, after once reading over these with attention, where to find what he needs. In the new edition of the Hebrew Chrestomathy, which will soon be commenced, the sections thus changed as to the numbering, will receive proper attention.



The new matter which I have added in various places, I have so inserted elsewhere as not to cause a change in the former designations of sections or notes. I have added it in the form of new notes, or remarks, or else have made a new section, repeating a foregoing number and subjoining some letter in *Italic* of the alphabet to it in order to distinguish it; e. g. on p. 221, under § 539, will be found several new heads of remarks, such as *a*, *b*, etc.; on p. 222 will be found (under the head of *Interrogatives*) a section entirely new, marked § 540 *a*, in order to distinguish it from the section above, and to leave the numbering unchanged of the section which follows.

Probably I might have made still more changes, and (as I would fain believe) improvements in this volume, had not a protracted sickness, all but mortal, laid me entirely aside from study until recently during a great part of the past year. As it is, however, the student who makes a thorough comparison will find, particularly in the first and last portions of the Grammar, not a few alterations and additions — *emendations*, I would hope they may claim to be called.

Fault has been sometimes found by some of my reviewers in the periodicals, because I am so often making changes in my elementary books. But as I have become more and more satisfied that all works of this nature must have imperfections, and as I cannot doubt that my own have them, I must still believe that the better way is to correct what we have found to be erroneous, and supply, if we can, what is found to be deficient. If such grammarians as Matthiae, Buttmann, and Gesenius, have found it necessary to do this, it would be arrogance in me to claim an exemption from the like necessity.

As the closing sheets of this work were about to be struck off, I received a copy of the first portion (nearly to the end of the regular verbs) of Prof. Nordheimer's new *Critical Hebrew Grammar*, now in a course of publication. It was too late to avail myself of some ingenious suggestions, which this learned foreigner, at present a Professor of the Oriental Languages in the University of New York, has made in respect to the orthography, orthoepy, etc., of the Hebrew. His design is, to give a copious treatise on the subject of Hebrew Grammar. While I thank him for his kindness in favoring me with a copy of his learned work, I regret that I could not earlier avail myself of its use. I hope he will find lovers enough of Hebrew in this country, to encourage and to reward his efforts in promoting the study of it. That the number of such is increasing, would seem to be satisfactorily proved by the sale of so many elementary books as have of late been published. Sincerely do I hope that the number of thorough students of the original Scriptures may be more and more augmented!

M. STUART.

*Theological Seminary, Andover, Nov. 16, 1837.*

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# PART I.

## ORTHOGRAPHY AND ORTHOEPY.

### I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew ;	which are represented by	and sounded as	Signification of the names.
א	א	'	אֶלֶף	nālěph	Aw'-lěf	ox.
ב	bh, b	v, b	בֵּית	Běth	Baith	house.
ג	gh, g	g	גִּמֶּל	Giměl	Geé-měl	camel.
ד	dh, d	{ <sup>th</sup> in, d that,	דָּלֶת	Dālěth	Daw'-lěth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zāyīn	Zâ-yin	armour.
ח	hh	hh	חֵת	Hheth	Hhaith	travelling-scrip
ט	t	t	טֵט	Tet	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּף	Kāph	Kāf	hollow-hand.
ל	l	l	לָמֶד	Lāmēdh	Law'-mēdh	ox-goad.
מ	m	m	מֶם	Mēm	Maim	water.
נ	n	n	נּוּן	Nūn	Noon	fish.
ס	s	s	סָמֶךְ	Samēkh	Saw'-mēkh	prop.
ע	ע	"	עֵינַן	Āyīn	A-yin	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צָדִי	Tsādē	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵשׁ	Rěsh	Raish	head.
ש	sh, s	sh, s	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

No. II.

No. III.

LATER HEBR. ALPHABET. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Nālēph	ا	ܐ	פ	𐤀	א
ב	bh	v	Bēth	ב	ܒ	צ	𐤁	ב
ג	b	b				כ	𐤂	ג
ד	gh	g	Gīmēl	ג	ܓ	ק	𐤃	ד
ה	g	g				ר	𐤄	ה
ו	dh	<sup>h</sup> in ubat	Dālēth	ד	ܕ	ש	𐤅	ו
ז	d	d				ת	𐤆	ז
ח	h	h	Hē	ה	ܚ	י	𐤇	ח
ט	v	v	Vāv	ו	ܘ	כ	𐤈	ט
י	z	z	Zāyīn	ז	ܝ	ל	𐤉	י
כ	hh	hh	Hhēth	כ	ܚ	מ	𐤊	כ
ט	t	t	Tēt	ט	ܛ	נ	𐤋	ט
י	y	y	Yōdh	י	ܝ	ס	𐤌	י
ך, כ	kh	kh, h	Kāph	כ	ܚ	ע	𐤍	ך
ק, פ	k	k				פ	𐤎	ק
ל	l	l	Lāmēdh	ל	ܠ	צ	𐤏	ל
מ, מ	m	m	Mēm	מ	ܡ	ק	𐤐	מ
נ, נ	n	n	Nūn	נ	ܢ	ר	𐤑	נ
ס	s	s	Sāmēkh	ס	ܣ	ש	𐤒	ס
ע	“	“	ʔāyīn	ע	ܥ	ת	𐤓	ע
פ, פ	ph	ph, f	Pē	פ	ܦ	י	𐤔	פ
צ, צ	p	p				כ	𐤕	צ
ץ, צ	ts	ts	Tsādhē	ץ	ܛ	ל	𐤖	ץ
ק	q	q	Qōph	ק	ܩ	מ	𐤗	ק
ר	r	r	Rēsh	ר	ܪ	נ	𐤘	ר
ש	sh	sh	Shīn	ש	ܫ	ס	𐤙	ש
ס	s	s	Sin	ס	ܣ	ע	𐤚	ס
ת	th	th	Tāv	ת	ܬ	פ	𐤛	ת
ת	t	t				צ	𐤜	ת

#### IV. TABLE OF THE VOWELS.

I. Class : *A* sound, corresponding vowel-letter, *Alaph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מָ מַ מֵ	= <i>a</i> in <i>all</i>	ā
פָּתַח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh <i>short</i>	מֵ	= <i>a</i> in { <i>faring</i> <i>man</i>	ă
סֶגוּל Seghōl <i>long</i>	מִ מְ מוּ	= <i>a</i> in <i>hate</i>	ê
..... Seghōl <i>short</i>	מִ	= <i>a</i> in { <i>hated</i> <i>climate</i>	ě

II. Class : *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צִירִי Tsērī	מֵ מִ מִי	= <i>ey</i> in <i>they</i>	ē
סֶגוּל Seghōl <i>long</i>	מִ מְ מוּ	= <i>ey</i> in <i>purvey</i>	ê
..... Seghōl <i>short</i>	מֵ	= <i>e</i> in { <i>preying</i> <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מִ מִי	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq <i>short</i>	מִ	= <i>i</i> in { <i>estimate</i> <i>pin</i>	ï

III. Class : *O* and *U* sound, corresponding vowel-letter, *Fav*.

חֹלֶם Hhōlēṃ	מּוּ מֹ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֵף { Qāmēts Hhātēph <i>short</i> .	מֹ	= <i>o</i> in { <i>holiday</i> <i>not</i>	ö
שׁוּרֶק Shūrēq	מֹ מוּ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qıbbuts { <i>vicarious</i> <i>and long</i>	מֹ	= <i>oo</i> in <i>moon</i>	ū
..... Qıbbūts <i>long</i>	מֹ	= <i>ue</i> in <i>rue</i>	û
..... Qıbbūts <i>short</i>	מֹ	= <i>u</i> in <i>full</i>	ü

IV. [Half-vowels] Sheva, simple and composite.

שְׁוָה Shevā (simple)	מְ	= <i>e</i> in <i>begin</i>	ē
חֹטֵף פָּתַח Hhātēph Pättāhh	מֶ	= <i>a</i> in <i>litany</i>	â
חֹטֵף סֶגוּל Hhātēph Seghōl	מֵ	= <i>e</i> in <i>begin</i>	ē
חֹטֵף קָמֶץ Hhātēph Qāmēts	מֹ	= <i>o</i> in <i>ivory</i>	ō



*Remarks on the Alphabet.*

§ 1. *The ancient number of letters was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. I—IV. But in Ps. 25. 34. 145, one letter is omitted; in Ps. 27, ז is repeated and ש omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.*

*NOTE.* The present *square* form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ל, מ, נ, are ranged together. Zä-yin (ז) meaning shield, and Hhêth (ח) probably meaning travelling-scrip, are associated. So Yôdh (י) hand, and Kâph (כ) hollow-hand; Mêm (מ) water, and Nûn (נ) fish; also Pâyin (ע) eye, Pê (פ) mouth, Qôph (ק) ear, Rêsh (ר) head, and Shin (ש) tooth. In Lam. I—IV, ש stands ranged after פ; which shews that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.*

§ 3. *The age of the alphabetic names seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramean, e. g. רִישׁ, בִּיחַ, גִּמְ; two seem to be of appropriate Hebrew stamp, viz. זָיִן, עֵיִן; but הָאֵל, לֵאמֹר, מִן, בְּיָד, with וּן, and שֵׁן (instead of שֵׁן), are manifestly exotics, derived from a kindred language which is now no more, but which, as the more simple forms of the words shew, was probably older than the time of Moses.*

§ 4. *The signification of the names is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the present Hebrew letters, which differ much from the form of the corresponding ancient ones. Alphabet No. 1. col 7, shews the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit*, II. 157, may be consulted.*

§ 5. *The pronunciation of the names is given in No. 1. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5. of*

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty-nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (שׁ *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, שׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty-eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מן (for מן), Job 38: 1; לְמַרְבֵּה (for לְמַרְבֵּה), Is. 9: 6; דָּם (for דָּם), Neh. 2: 13.

*NOTE.* The technical name, קַמְנֶפֶהֶט (kāmñéphêts), is given by the older grammarians to these *final forms* which are peculiar, in order that they may be easily remembered by the learner.

§ 8. *The sounds of the letters* are given according to the general usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I subjoin a few remarks on particular letters, which are of the more difficult class.

Aleph (א), as all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it so as to make it perceptible in most cases.

Beth (ב), *bh*=v. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alpha-

bets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English we sound *g* soft before *e* and *i*. I follow the general usage and sound it as *g* hard, because the other sound is unknown to us.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent, but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arabs sound it like our *w*; which, more probably, was the Hebrew usage. I conform to the general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent עֶרְוָה by Θάρα, and עֶלֶף by Σαλά. But they translate חֵם, by Χάμ; and עֶרְוָה, by Πυγή. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like 'h, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּ, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *be-kaw*, by giving to כ the same sound as כּ=*k*.

Samekh (ס) is sounded as the Greek *σ*, of which it is the undoubted prototype. In the later Hebrew, it does not seem to differ perceptibly in sound from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as שָׁרַס and שָׁרַשׁ *to divide*. Yet in other words there is a difference; as in סָבַר and שָׁבַר.

The sound of Ayin (ע) is represented by ("), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹרָה Ἰμωρόρα, עֲזָה Γάζα; but their usage varies, as עֲלִי 'Hl, עֲמֵק 'Amal. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עָל for עֲלִי; also from its commutation with א, (see in the Hebrew lexicon under א).

Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Ἀμαλὴν*, the ground of this. The vowel accompanying it should have a strong impetus of the voice in pronouncing it; and this will bring the sound near to that which the Arabians give.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek ρ. Tav (ת), *t* soft.

NOTE. The Jews of the present day differ much in their pronunciation of the Hebrew. The Polish and German Jews follow the analogy of the Syriac pronunciation; the Spanish and Portuguese Jews, that of the Arabic. Most Christian teachers follow the latter.

In general it should be observed, that the earlier sounds of the Hebrew letters were harsher and more distinctly marked; in later periods the harsher sounds were gradually softened. E. g. in Syriac *ṣ* is weak and soft; the Galileans sounded *ṣ*, *ṣ*, and *ṣ* alike; in Ethiopic *ṣ* is simply *s*, etc.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ד, ל, מ, נ, i. e. א, ד, ל, מ, נ.

§ 10. *Unusual letters*. These are, (1) *Literae majusculae*; as וָ, וֹ, וּ, as Ps. 80: 16. (2) *Minusculae*; as וּ, וֹ, וָ, Gen. 2: 4. (3) *Suspensae*; as וּ, Ps. 80: 14. (4) *Inversae*; as וּ, Numb. 10: 5. The Rabbins find mysteries in these; the considerate critic will find only mistakes in copying, or conceits of the copyists.

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them at the outset. They are as follows; viz.

1. Beth ב כ Kaph	8. Zayin ז Nun
2. Gimel ג נ Nun	9. Hheth ה He
3. Daleth ד ק Kaph	10. Hheth ה ת Tav
4. Daleth ד ר Resh	11. Mem מ ט Tet
5. Vav ו י Yodh	12. Mem מ ס Samekh
6. Vav ו נ Nun	13. Tsadhe צ ע Ayin
7. Zayin ז Vav	

*Explanations.*

(1) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the let-

ter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2) ג is distinguished from ב, by having the stroke at the bottom united to the perpendicular only by a small point at the corner; in ב, the bottom stroke is united without any variation of its magnitude. (3) ך *final* descends below the line; ך does not. (4) ד is distinguished from ר, by have a right angle at the top, at which part ר is round or obtuse. (5) ו descends to the bottom of the line; ך does not. (6) ך *final* falls below the line; ו does not. (7) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8) ז descends only to the line; ך *final* falls below it. (9) ח has no space between its left side and the top; ח exhibits a small chasm. (10) ח has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ח has not this mark. (11) ט is open at the top; ט at the bottom. (12) ט is almost round; ט *final* is a square or parallelogram. (13) צ is angular on the right side of it, and the bottom is parallel with the line; צ turns to the left only. Final ץ, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice *writing* them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student may learn to *write* Hebrew letters and vowels, (which he should by all means do); and he will fix the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the *organs* specially employed in pronouncing them, as follows; viz.

(a) Gutturals	א ה ח ע	technically called	אֶתְחַע
(b) Labials	ב פ מ		בּוּמָה
(c) Dentals	ז ס צ ר ש (ש)		זֶסְצָרֶשׁ
(d) Linguals	ד ט ל נ ת		דֶטֶלָנָתָה
(e) Palatals	ג י כ ק		גֶיֶכָקָקָ

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not employed as a Guttural; on the other hand, ר is not unfrequently treated like one.]

§ 13. A more important division of the consonants, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows; viz.

(a) *Aspirates*; viz. א, ג, ד, כ, פ, ת, technically called *Beghādh-kēphāth* (בֶּגְדֵּי כֶּפֶת).

They are named *Aspirates*, because, when there is no point (i. e. Daghesh) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghesh, these letters are called, by the older grammarians, *mōlles* and *raphatae*, § 70; with it, *durac* and *dagessatae*, § 83.

(b) *Quiescents*; viz. א, ה, ו, י, technically named *Nēhevi* (נְהִי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which *precedes*; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or ḥ-hāhhā (אֶחָדְהָ), as stated above.

Besides these four letters, Resh (ר) has a claim occasionally to be reckoned with the Gutturals, because it is treated in the same way as they are; see § III, seq. Aleph and He, moreover, often become Quiescents, (see *b* above); so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *moveable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of Guttural, according to the statement above. Technically these may be called, *līmṇār* (לִמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

**NOTE.** The letters of the alphabet are employed by the Hebrews to designate *numbers*. See Par. XXVIII of the numerals, and the §§ there referred to.

## VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sounds of א, ו, י, were feeble, and often in *practice* were made to coalesce with the vowels which preceded them, it was natural that in process of time these letters should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in the later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters, very often, merely for the purpose of designating vowels. On this account these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. But in reference to another ground of classification, these same letters (together with ה) are called *Ehevi* (אֵהֶוִי) or *Quiescents*; see § 13. b.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., which, however, were of very different shape from the present ones; see § 1. Note. When the diacritical signs, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the actual number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; almost certainly not until after the *fifth* century, probably not until after the *seventh*; see Gesenius' *Geschichte d. Heb. Sprache*, s. 182 f., and Hupfeld, in the *Theol. Stud. und Kritiken*, A. D. 1830, No. 3, where this question is ably and satisfactorily discussed. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and by all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the table No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א less frequently) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2d, the letters מ ו ה א ט י ב are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. as written *above*, *below*, or *in* the consonants.

18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, *but for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

*Former method of Classifying the Vowels.*

[§ 20. The classification among the older grammarians had respect to *quantity*, and was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Pattahh, Seghol, Hhireq parvum Qamets Hhateph and Qibbuts. But all of these so called *short* vowels are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is exposed to be perplexed and misled, by such a classification. A better division is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only *three* classes of vowels.]

Ewald, in his Hebrew grammar (1827), has attempted to reduce the vowels to two classes; with much ingenuity, but not satisfactorily.

*Classification of Vowels in regard to QUALITY.*

§ 21. In Hebrew it often happens, that the sounds of some consonants which follow certain vowels, instead of being preserved and pronounced distinct, coalesce with such vowels and form as it were part of them; see § 53 seq. § 58 seq.

This takes place either because the consonant sounds are in themselves feeble and lacking in distinctness (§ 15), or else in order to avoid the repetition of a letter which would be harsh and disagreeable to the ear, or difficult to utter, (§ 58 seq.)

§ 22. This usage gives rise to a division of the vowels which is of great practical importance, as it is intimately connected with the variations and declensions of words in the Hebrew language. By this division vowels are distributed into PURE and IMPURE.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.



§ 24. An *impure* vowel, on the contrary, is one with which a consonant sound does coalesce.

E. g. in דָּבָר *dā-bhār* both vowels are pure; the first in דָּ, because no consonant follows; the second in בָּר, because, although a consonant follows, it preserves its distinct sound and does not coalesce with the vowel. On the other hand, in בָּא *bā* the א has no distinct sound, because it coalesces with the Qamets; and in בֶּרֶךְ, (so written instead of בִּרְךְ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases Qamets is *impure*. And thus of all the other vowels, which in any way admit a consonant to coalesce with them; see § 53 seq. § 58 seq.

§ 25. The *pure* long vowels are Qamets, Tseri, and Hholem. All the short vowels, viz. Pattahh, Seghol, Hhireq (parvum), Qamets Hhateph, and Qibbutz (not vicarious), are *pure*, whenever no consonant sound coalesces with them.

NOTE 1. Of the long vowels, Hhireq magnum and Shureq are always *impure*, because Yodh or Vav (either expressed or implied) always follows them and coalesces with them; § 53 seq.

NOTE 2. The importance of the principle stated above may be estimated from the fact, that (with very few exceptions) all *impure* vowels are immutable, and all pure ones mutable; § 127 seq.

NOTE 3. *Appearance merely will not determine whether a vowel long by nature is pure or impure*, inasmuch as the quiescent letter, which frequently coalesces with it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָאם *qām*, נִיר for נִיר קֵל, קוֹל for קוֹל קֵל, etc.; see § 63. The same is true of the short vowels, which become long by the coalescence of a consonant with them; e. g. בָּהֵל *bā-hēl* for בִּהֵל *bāh-hēl*, נִחַם *nī-hhām* for נִחַם *nīhh-hhām*, etc.; see § 29. Note. In a multitude of cases, therefore, the student can distinguish whether vowels of this kind are pure or impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.

NOTE 4. On the other hand, *letters apparently quiescent are sometimes inserted after vowels long by nature, without mixing with them and rendering them impure*. In this case they are merely a kind of *fulcrum* for the vowel; e. g. יָלְמוֹד *yīl-mōdh* with Hholem pure, = יָלְמוֹד *sō-bhēbh* with Tseri pure, = סִבֵּב; see § 64, and comp. §§ 14—16,

which exhibit the grounds of introducing such anomalies. It is probable that the *matres lectionis*, in such cases (§ 15), were introduced before the vowel-points came into *usage*.

*Classification of Vowels in regard to QUANTITY.*

§ 26. Vowels in Hebrew may be divided into *long*, *short*, and *semivowels* or very short ones made by the *Shevas* (§ 42 seq.)

Only the two former classes are treated of here. The semivowels are fully described in § 42 seq.

§ 27. Long by nature, or always long, are Qamets, Tseri, Hhireq magnum, Hholem, and almost always Shureq. Short by nature, and always short when pure, are Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbutts.

§ 28. Of the vowels long by nature some have been occasionally, yet very rarely, considered and treated as short.

NOTE 1. *There are a few cases in which Shureq appears to be short*, i. e. to be of the same quantity as Qibbutts, even although it seems to coalesce with Vav. Such are 'the cases when it stands before a *daghesh'd* letter; e. g. חֻקָּה *hhûq-gā*, זֶנֶּן *zûn-nā*, מֶזֶז *mā-zûz-zî*, etc. In Chaldee, Syriac, and Arabic, this is very common. So few cases of this nature, however, occur in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel, and to have been introduced before the vowel-points were employed; see §§ 14—16.

[NOTE 2. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they seem to amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זִקְלָה *zîq-lāgh* and זִקְלָה *zî-gelāgh*, קִמּוֹשׁ *qîm-mōsh* and קִמּוֹשׁ *qî-mōsh*, פִּלְלֶהֶשׁ *pîl-lē-ghēsh* and פִּלְלֶהֶשׁ *pî-lē-ghēsh*, מֹרִיגִים *mō-rîg-gîm* and מֹרִיגִים *mō-rî-ghîm*.]

§ 29. Of the vowels short by nature, all (except Qamets Hhateph which is never long) may coalesce with

a consonant-sound, and thus become impure and long; § 53 seq. § 58 seq.

[NOTE. For the most part the coalescent consonant, in these cases, is one which is contained in an *implied* Daghesh, (omitted in writing because it is compensated for by the lengthening of the vowel), and not one of the Ehevi or Quiescents. In this way only are Pattahh, Hhireq parvum, and Qibbut (not vicarious), made long and impure; e. g. as in בְּהֵל *bā-hēl*, for בְּהֵל *bāh-hēl*; נִחַם *nī-hhām* for נִחַם *nīhh-hhām*; רִחַץ *rī-hhāts*, for רִחַץ *rīhh-hhāts*. For cases like לִקְרֹא, פָּאָרָה, where Pattahh and Qibbut apparently have a quiescent א, see § 118 with the notes.

On the other hand, Seghol may be made long, either by a Quiescent, as גִּי, אָץ, גָּדָה, *gē, tsé, mé*; or by the coalescence of a daghesh'd letter, as הֶהָרִים *hé-hā-rim*, פְּהָא *pé-hhá*, אֶהָא *né-hhāw*, where the Gutturals ה, פ, exclude the Daghesh forte which belongs to them; see §§ 53. 58. 111. 112. 54.—Qamets Hhateph is never long.]

*Miscellaneous remarks on the Vowels, and recapitulations.*

§ 30. From the exhibition of the vowels, as made above, it appears that *there are several different classes of long vowels*. (1) Long pure vowels, i. e. Qamets, Tseri and Hholem, when no consonant sound coalesces with them; as in דָּבָר *dā-bbār*, שֵׁם *shēm*, כֹּל *kōl*. (2) Long impure vowels; such are Hhireq magnum and Shureq always, and such all the long vowels may be; e. g. נִיר *nīr*, קִים *qīm*; and also as בָּא *bā*, בֵּין *bēn*, קֹל *qōl*. (3) All the short vowels may be made long in quantity (while their usual form is preserved), by coalescence with a suppressed daghesh'd letter, or with a Quiescent; see the illustrations under § 29.

The question naturally arises here, whether there was any *practical* difference in the sounds of these different classes of long vowels, either in respect to length or quality of sound. But this is one which cannot now be solved with any good degree of certainty. One is easily inclined to suppose, that the vowels naturally long were made *very long* by the coalescence of a consonant with them. Again, we may naturally suppose, that the short vowels which become long by coalescence with a consonant, but still retain their usual form (as in § 29), were pronounced somewhat shorter than vowels of the first class which are naturally long. But of this we cannot be certain, inasmuch as the Hebrew has been a dead language for so long a period.

§ 31. The vowels naturally short, which become long whenever they become impure (§ 29), may be compared to good advantage in some respects, by the student, with the doubtful or rather double-timed

vowels of the Greek,  $\alpha$ ,  $\epsilon$ ,  $\upsilon$ , whose quantity must be discovered by etymology, poetic usage, etc., and cannot be known from mere appearance. The beginner will be embarrassed, at first, in respect to the diagnosis of the impure vowels of this class, because they retain their usual form. Yet etymology and a moderate acquaintance with the usages and forms of the Hebrew will soon overcome this difficulty.

§ 32. The like embarrassment will often happen, in respect to the proper long vowels in Hebrew. By turning to § 63, the reader will see that Quiescents which might be written, and which actually coalesce with the preceding vowels, are often omitted, so that the appearance is the same as if the long vowels were pure; e. g.  $\text{נִרְ} = \text{נִרְ}$ ,  $\text{נִקְ} = \text{נִקְ}$ , etc. The power of recognizing such cases is acquired gradually, and only in the way already stated with regard to the double-timed vowels.

§ 33. The student will perhaps feel some difficulty, when he perceives that in the table of the vowels Seghol is put among both the first and second class of vowels. The simple reason or ground of this is, that Seghol often takes the place of Qamets or Pattahh as well as the place of Tseri, and so is treated as belonging to both these classes of vowels; see § 19. What the language itself has done, cannot be altered by the grammarian.

He will also find it difficult to distinguish Qamets Hhateph (  $\text{ֶ֊}$  ) i. e. short O, from Qamets (  $\text{ֶ}$  ) i. e. long A. For rules which will enable him to do this, he is referred to § 68 seq.

§ 34. Even in English we may find a multitude of quiescent letters, as well as in Hebrew; e. g. in *show, day, wrong, right, done, none, save, hate*, etc. etc. We might say, if there were any advantage to be gained by it, that such quiescent letters become so in consequence of being preceded by certain other letters, or quantities of sound. But we should soon find, that the Hebrew is quite an orderly language, compared with our own, if we should undertake to make out a set of such rules; for in Hebrew they are, for the most part, easily made out; see § 53 seq. § 58 seq. In English both vowels and consonants often quiesce, and when quiescent they often affect the quantity, and even the sound of the preceding vowel; e. g. *do'nt* for *do not*, *hate* omitting the *e* is *hăt*, etc. One who speaks and well understands the English language, can scarcely wonder at the usage of quiescent and coalescent letters among the Hebrews.

§ 35. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is somewhat so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The

relation of *long* and *short* with respect to Hebrew vowels, is for us, indeed, more a matter of *theory* than of practice. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd* letters coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant, suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length.* That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that *it belongs to the language*, which cannot be altered in order to adapt it to our wishes. He should not, therefore, charge complication upon Hebrew grammar, which does no more than to state *facts* as they are.

*Syllabication as affected by the Vowels.*

§ 36. *Pure long vowels* usually stand only in a simple syllable;\* they are employed in a mixed one,† only when it is accented.

E. g. דָּבָר *dā-bhār*, סֵפֶר *sē-phēr*; שֶׁן *shēn*, יִקְטֹל *yīq-tōl*.

§ 47. The same is true of *impure long vowels* which have a *quiescent* in them.

E. g. בָּא *bā*, קָאֵם *qām*; גֵּלָה *gelē*, בֵּן *bēn*; אִיר, אִיר *nir*; לֹו *lō*, קֹוֹל *qōl*; קִימָה *qū-mū*, קִיֵּם *qūm*.

§ 38. But vowels lengthened by a *daghesh'd* letter suppressed, can stand only in a simple syllable.

E. g. בָּרֶךְ *bā-rēkh*, נָהַל *nē-hāl*, בֹּרַךְ *bō-rākḥ*, נָחַם, נָחַם *naham*; all with the first vowel impure because it coalesces with a suppressed daghesh'd letter, and all with the same in a *simple* syllable.

§ 39. The proper *short* vowels may stand either in a mixed or simple syllable.

E. g. in mixed syllables; as in דָּל *dāl*, בֵּן *bēn*, and in the first syllables of מִקְנֶה *mīq-nē*, חֲכָמָה *hhōkh-mā*, מִקְטָר *mūq-tār*. In simple syllables; as in the first syllables of מֶלֶךְ *mē-lēkh*, נָעַר *nā-ār*, נָעַר *vāy-yī-g'hēl*, אֶלֹו *ā-lō*. But Qibbuts is not employed in a simple syllable unless it be vicarious or impure. In the latter case, i. e. when it

\* A simple syllable is one which ends in a vowel-sound. It matters not whether the vowel is pure or impure.

† A mixed syllable is one which ends in a consonant-sound.

is long, it may stand either in a mixed syllable, as in קָטַל (for קָטַיל), or in a simple syllable, as in קָמַר (for קָמַר).

§ 40. Much the greater number of syllables, which are not final ones, end in a vowel. Very few mixed syllables (not final) have long vowels in them; none unless accented.

§ 41. For the particular details of syllabication and of reading Hebrew, the student is referred to § 90 seq., where he will find them exhibited at length. The general principles here exhibited he will find to be of importance in practice.

### SHEVA.

§. 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a *furtive* vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for שָׁפַר *sēphr*, they wrote and read שָׁפַר *sē-phēr*. Still they admit, in a few cases, such forms as קָטַלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied after the first letter, in order to smooth the transition to the second letter. This is called *Shevā*, שְׁוָה; and a Sheva may be either *simple* or *composite*, as the Table of Vowels shews in No. IV.

NOTE. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *b'rā*, *b'rē*, i. e. with a very short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

NOTE. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants; as קָטַלְתָּ *qā-tālt*.

§ 45. (a) All syllables *beginning* with two consonants,

have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal* i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

*Sheva Vocal.*

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לִמְדָה *lā-medhā*. (c) After another Sheva; as יִלְמְדוּ *yīl-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לִמְדִּי *lā-mādhī*; see *i* below. (d) Under a letter at the beginning of a word, as לִמְדָה *lēmōdh*. (e) Under a letter with Dagghesh forte expressed; as לִמְדִּי *līm-medhū* = לִמְדִּי, § 71. (f) Under a letter in which a Dagghesh forte is implied; as הִלְלִי (= הִלְלִי) *hāl-lehū*, or perhaps *hā-lehū*, not read as הִלְלִי *hāl-lū*.

[NOTE. The common maxim of grammarians in regard to the case *f*, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. הָרֵרִי *hār-rē* (not *hār-rārē*), לִבְרִי *libh-bhē* (not *lib-bēbhē*), and so הִלְלִי (plur. const. of הִלְלִי) is *hāl-lē*, not *hhāl-lālē*. On the contrary, הִלְלִי reads *hāl-lehū*, because it belongs to a Dagghesh'd form of the verb הִלֵּל, and the Dagghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

*Sheva Silent.*

- (g) After a short vowel in a mixed syllable; as יִלְמֹד *yīl-mōdh*.
- (h) After a long vowel in a mixed tone-syllable; as תִּלְמֹדְנָה *tīl-mōdh-nā*.
- (i) Two Shevas at the end of a word are both silent; as לִמְדִּי *lā-mādhī*.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of all the Shevas* is, at least in theory,

the same; i. e. none of them is considered as a proper vowel.

E. g. פֶּקֹדֶה *peqōdh*, זָהָב *z'hābh*, אֵלֶּה *ā'lē*, חֵלֶּה *h'hē*, etc., are all considered as *monosyllabic* words. What *practical* difference between the length of the respective Sheva-sounds existed amongst the Hebrews, cannot now be determined.

§ 49. The *composite* Shevas belong appropriately to the Gutturals, and are commonly used under them instead of Simple Sheva.

NOTE. No definite rules can be given, however, as to the kind of Sheva under the respective Gutturals; for usage varies them in different words which have the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (ְ ); but א takes (ֱ ).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always *begin* a syllable; § 46. a. *A Guttural which ENDS a Syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva.

E. g. שָׁמַרְתִּי *shā-māṣ-ti*, יָחַדְתִּי *yēhh-dāl*, יָחַדְתִּי *yēh-gé*, יָחַדְתִּי *yēh-sōr*.

[§ 51. The composite Shevas (ְ ) and (ֱ ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זָהָב *z'hābh*, קָדְשִׁים *q'dhā-shim*, etc. But (ֱ ) is limited to Gutturals.

NOTE. No uniform rules can be given for such cases. The *general* principle seems plainly to be, *a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva*; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g. זָהָב *ū-z'hābh*, not *ūz-hābh*, הֶבְרֵא *hā-bh'rā-khā*, not *hābh-rā-khā*; תִּמְלֹכְךָ *tī-m'lōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants\* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g. קָאֵם *qām*, the same as קָם. The exceptions to this

\* A moveable consonant is one which is sounded, and does not quiesce or coalesce.



rule are, (1) In a final Kaph; as קָמַךְ. (2) When the final syllable ends with two consonants, as לָמַדְךָ *lā-mādhk*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; § 233. Note.

NOTE 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva; § 53. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

NOTE 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both מִנְחָה and מִנְחָא.

*General Remarks.* There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

### COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence* the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous*.\*

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (ֶ) as in	בָּא bā.
- Tseri (ִ) - -	רֶשֶׁת rēsh.
- Seghol (ֶ) - -	תִּימְצָנָה tīm-tsê-nā.
- Hholem (ֹ) - -	יָמֶר yō-mēr.
Yodh (י) - -	
- Tseri (ִ) - -	בֵּין bēn.
- Seghol (ֶ) - -	גֶּה gê.
- Hhireq (ִ) - -	דִּין dīn.

\* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

Vav (ו) quiesces in Hholem (ֿ) as in	קֹל qōl.
— Shureq (וּ) — —	קֻם qūm.
He (ה) — — Qamets (ֿ) — —	גֵּלָה gēlā.
— Tseri (ֿֿ) — —	גֵּלֶה gēlē.
— Seghol (ֿֿֿ) — —	גֵּלֶה gō-lē.
— Hholem (ֿֿ) — —	גֵּלֶה gā-lō.

In English we have a multitude of cases similar to these; e. g. *low*, *show*, etc., with *w* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

NOTE 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִישׁוֹן *rī-shōn*, לִקְרֹאת *liq-rāth*, פִּטְרָה *pū-rā*. But here *א* is *otiant*, and does not quiesce in Hhireq, Pattahh, and Qibbutz; and so elsewhere, see § 118 with the Notes.

NOTE 2. Although the Hholem is written over the ו, as in וֿ; and the Shureq is written in it, as וּ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in קֹל to the ק, in קֻם to the ק. Cases like עֹן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowels protracted.

§ 56. The *Ehevi* (אֵהֶוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. אֶמֶר *nā-mār*, הֵם *hēm*, יָלַד *yā-lādh*, וְלָד *vē-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them either expressed or implied.

E. g. יָעֵם *yē-m-sōr*, נֶחֱפָךְ *nēh-pākh*, שָׁלַחְתִּי *shā-lāv-ti*, חַי *hhāy*, קָאָב *qāv*. In the two last cases, the Sheva is *implied*, i. e. חַי=חַיִּי, and קָאָב=קָאָבִי; see § 52.

(3) Usually, when preceded by a *heterogeneous* vowel.

E. g. תָּבֹ *tāv*, קָאָב *qāv*, שָׁלַחְתִּי *shā-lāv*, חַי *hhāy*, גֹּי *gōy*, גֵּלֵי *gā-luy*, קָיִם *qāy-yēm*, קָאָב *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce or are moveable, by the

nature of the preceding vowel. See further on the Quiescents, § 115 seq.

NOTE 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

NOTE 2. In the *middle* of words, all the *Ehevi* not unfrequently *resist* coalescence, i. e. remain moveable. He (ה) *always* resists it, when in such a condition, as in בַּהֵל *bā-hāl*; and א sometimes, even when the vowel is adapted to coalescence, as in גַּעַס *yēn-sōr*. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119 b. § 120. b. § 121. b.

### *Otium of the Ehevi.*

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur.*)

This happens in the following cases, viz. (a) When preceded by silent Sheva; as אֶתְּ *hēt*, אֶתְּ *nāt*. (b) Preceded by a Quiescent; as אֶתְּ *hē-bhē-thā*, with א *otiant*. (c) Followed by Daghesth forte; as אֶתְּ *māx-zē* = מֶזֶד. (d) Yodh preceded by Qanets and followed by ו with a Sheva implied, is *otiant*; as אֶתְּ *dsbhā-rāv*, where Sheva is implied under the final ו, § 52.

NOTE. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels: as in *honour, hear, moan*, etc.

### *Coalescence of Vowels with Daghesth'd letters omitted.*

§ 58. The Gutturals and Resh scarcely ever admit Daghesth, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesth, coalesces with the preceding vowel and lengthens it; § 29. § 30. 2.

E. g. אֶתְּ *hā-nā-rēts*, instead of אֶתְּ *hān-nā-rēts*; אֶתְּ *yē-nā-mēr*, instead of אֶתְּ *yīn-nā-mēr*; אֶתְּ *bā-hēl*, with Pattahh impure (§ 29), instead of אֶתְּ *bāh-hēl*; אֶתְּ *bi-hēl* with Hhireq impure (§ 29), instead of אֶתְּ *bih-hēl*; אֶתְּ *nā-ħħim* with Pattahh impure (§ 29), instead of אֶתְּ *nāħħ-ħħim*; אֶתְּ *nī-ħħām* with Hhireq impure (§ 29), in-

stead of נֶחֱם *nĕh-hĕm*; בָּעַר *bā-ēr* (§ 29), instead of בָּעִיר *bā-ēr*; מַעַם *mē-īm*, instead of מַעִם *mĕ-īm*; בֶּרֶךְ *bē-rĕkh*, instead of בִּרְךָ *bir-rĕkh*; בָּרֶךְ *bā-rĕkh*, instead of בִּרְךָ *bār-rĕkh*, etc. Comp. § 111. § 112.

NOTE. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בֶּרֶךְ for בִּרְךָ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 29.

To give reasons why a double-timed vowel is at one time used, and at another a vowel long by nature, before the Gutturals excluding Daghes, is out of our power. The fact is palpable.

[§ 59. Some other letters occasionally omit Daghes, with a similar effect (for the most part) on the preceding vowel.

E. g. יְהִי *vā-yehi*, instead of יִהְיֶה *vāy-yehi*. But it is doubtful how such cases as יִקְחוּ (for יִקְחוּ) were read; i. e. whether they were pronounced *yĕ-qĕhhu* or *yĕq-hhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as יְהִי (for יִהְיֶה); some with composite Sheva, as יִקְחוּ *lū-q<sup>o</sup>hhā* (for יִקְחוּ); both of which show that the first syllable is to be read as a simple one, *vā-yehi*, *lū-q<sup>o</sup>hhā*; and so of others like them. But some words have neither of these marks, e. g. יִקְחוּ (for יִקְחוּ); and in such cases they are probably to be read as יִקְחוּ *yĕq-hhū*, etc. The omission of Daghes, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which necessities the Punctators strove to express. It does not belong to the essential form of words.]

## ORTHOGRAPHY OF VOWELS.

§ 60. The two first classes of vowels are all written *under* the consonants; with the exception that Qamets is written in the bosom of a *final* Kaph, e. g. כֶּ khā, see table No. IV. Of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs, i. e. in the bosom of the following ר. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as רֹם *tōm*, קֹל *qōl*;

but sometimes necessity prevents this, e. g. in קָרָשׁ, where the type will not admit such a disposition of the Hholem. Hholem, when it follows א, is commonly written over its left side, as אָבֵל; but not if followed by י, as אוֹבֵל.

§ 62. The diacritical point over ו and ו often coincides with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (ו) beginning a syllable, is read *sō*; e. g. שָׁנָה *so-nē*. (2) ו following a consonant that has no vowel, contains a *Hholem* for that consonant, and also marks *sh*; e. g. מִשָּׁה *mō-shē*. (3) ו with two points beginning a syllable, is read *shō*; e. g. שָׁמֶר *shō-mēr*. (4) ו with two points ending a syllable, is read *ōs*; e. g. יִרְפֹּשׁ *yir-pōs*.

NOTE. Vav (ו) with a *Hholem* over it and a vowel under it, is joined as a moveable consonant with the vowel under it; e. g. לָוֶה *lō-vē*, יוֹדֶה *yō-vā*, the *Hholem* belonging to the preceding letter.

*Vowels in connection with the Quiescents.*

§ 63. As the *Ehevi* or *Quiescents* drop their distinct consonant-sound in coalescence (§ 53), and the words with vowel-points are sounded in the same manner whether the *Quiescents* are omitted or inserted, so, in practice, they are often omitted.

NOTE. Words in which the *Quiescents* are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will shew.

Written fully.	Written defectively.	Read.
מֵלֶחֶם	מֵלֶחֶם	<i>mā-lē-thī,</i>
נִיר	נִיר	<i>nīr.</i>
קֹל	קֹל	<i>qōl.</i>
קָמוּס	קָמוּס	<i>qā-mūs.</i>

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper *Quiescents*, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *fulcra*.

E. g. יֵלְמוּד, the same as יֵלְמוּד *yīl-mōdh*; בִּבְיָב, the same as בִּבְיָב *sō-bhēbh*; דּוֹקֵר, the same as דּוֹקֵר *hhūq-qē*; comp. § 25. Notes 3, 4.

In all probability such forms sprung from the practice of employing *Vav* and *Yodh* as vowel-letters, § 15. How to distinguish such cases from those where *Vav* and *Yodh* are employed as true *Quiescents*, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדְקִים. But instances of a contrary usage also exist; e. g. קִילֹחַ=קִילֹחַ; and sometimes both Quiescents are omitted, as שָׁשִׁים for שֵׁשִׁים; so נִיר for נִיר, etc. Even the same word is variously written; e. g. הִקְמוּחִי, הִקְמוּחִי, all pronounced *h<sup>a</sup>qī-mō-thī*.

### Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short o) has the same form with Qamets, viz. (◌). It is important, therefore, to point out how they may be distinguished.

#### I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌) followed by simple Sheva without any Methegh between, is short O, if in a syllable not accented.

E. g. חֲכָמָה *hhōkh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֲכָמָה *hhā-khemā*. With an accent it reads as Qamets; e. g. מֶלֶךְ *māv-tā*, שָׁן *shāv*, לָיָה *lāy-lā*. For an account of the Methegh, see § 85.

[NOTE. There are some few cases where Methegh does not distinguish Qamets from short O; e. g. דֹּרְבוֹנוֹת *dōr-bhō-nōth*, not *dhā-rebhō-nōth*; so קֶרְבָּן *qōr-bān*, not *qā-rebhān*; שֹׁמֶרָה *shōm-rā* not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with Daghest forte, in a syllable not accented, (◌) is short O

E. g. בֹּתִים *bōt-tim*, חֲנִי *hhōn-nē-nī*. If the syllable is accented, it is read as long A; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

[NOTE 1. A euphonic Daghest (§ 75 seq.) at the *beginning* of a word, does not make short O of the (◌) belonging to the last syllable of the preceding word; it remains long A still; e. g. שָׁכָנָה בֹּ, read *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

NOTE 2. A Methegh after (◌) does not in this case *always* denote long A; e. g. בֹּתִי-חֲמִי *bōt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure (◌◌) in a final mixed syllable *unaccented*, is short *O*.

E. g. וַיֵּץ *vāy-yā-qōm*, with accent on the penult. With accent on the ultimate, as in הָאֱנָחִי *hā-nā-dhām*, the (◌◌) ultimate is long *A*.

REMARK. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of (◌◌) in a *mixed unaccented* syllable; e. g. חֲכָמָה *hhōkh-mā*, בְּחַיִּים *bōt-tim*, וַיֵּץ *vāy-yā-qōm*, all virtually the same as the case exhibited under the letter *a* above.

#### II. Qamets Hhateph in a simple syllable.

§ 67. The figure (◌◌) is short *O* in a simple syllable,  
(a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. פֶּחֱלָה *pō-ēl-khā*, קֶטְבָּה *qō-tōbh-khā*. Here a *Methgeh* always stands after the first short *o*.

NOTE. But there are cases here, where etymology only can distinguish the true vowel; e. g. קֶטְבָּה *qā-tōn-nī* (with *Methgeh* according to § 87. *e*); not *qō-tōn-nī*, because the root is קָטַן *qā-tōn*.

(b) When the composite Sheva, Hhateph Qamets (◌◌◌) immediately follows.

E. g. פֶּחֱלָה *pō-ēlō*, בְּחֶרֶץ *bō-hh-rī*. *Methgeh* always stands after the (◌◌◌) here also.

[NOTE. Etymology alone can determine the reading in some of these cases. E. g. הָאֱנָחִי *hā-nāy-yā*, because הָ is the article (§ 162. § 152. *a*. 2); בְּחֶרֶץ *bā-nāy-yā*, because בְּ has the article included in it (§ 152. Note); בְּחֶרֶץ *bō-nāy-yā*, because בְּ is the simple preposition בְּ, § 139.

§ 68. The nouns שְׂרָשִׁים *shō-rā-shim* (from שָׂרַץ), and קֶרְשִׁים *qō-dhā-shim* (from קָרַץ), are altogether anomalous in their reading.]

#### PATTAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. גֹּבֹהַּ *gā-bhōh*, רֹחַ *rūh*, רֵעַ *rē*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch

the Pattahh; somewhat as *ă* in the English words *trial*, *vial*, etc. The furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word, so it falls away as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rû<sup>h</sup>h*, plur. רִיחוֹת *rû-hhōth*.

NOTE. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded; comp. § 113. notes 1, 2.

### DAGHESH.

§ 70. Dāghesh (דָּגֶשׁ) is a point in the bosom of a letter. It serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesh serves to double the letter in which it is written, it is called *Daghesh forte*. When it only removes aspiration, it is called *Daghesh lene*.

NOTE. For another peculiar kind of Daghesh forte, called *Daghesh euphonic*, see § 75.

#### I. Daghesh forte.

§ 72. (a) *Daghesh forte distinguished from Daghesh lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although *Daghesh euphonic* appears here); and it is always *immediately preceded by a vowel-sound*.

NOTE. This last circumstance separates it entirely from *Daghesh lene*; which is preceded immediately by a *silent Sheva*. If at any time a vowel immediately precedes a *Daghesh lene*, that vowel must be at the end of a preceding word, and this word have a *disjunctive* accent (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesh forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point *Daghesh forte*; e. g. קִטֵּל = קִטִּיל *qīt-tēl*.



[NOTE 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִלְלוֹ *tsil-lō*, instead of צָלוֹ; יֶשְׁדֵּם *yeshōd-dēm*, etc.; particularly in derived forms of words, as קָלָה (not קָלָה) from קָלָה, etc., in which cases Daghesth forte is not used.]

NOTE 2. If the *first* of the two letters must have a Sheva vocal, Daghesth forte is excluded; e. g. עֲלִילָה *ōl-līm*, not עָלִילָה *ōl-līm*.]

NOTE 3. *Practice not unfrequently omits Daghesth forte, when it would be immediately followed by a vocal Sheva in case it were inserted*; e. g. יֶקְחֻ *yīq-ḥhū*, instead of יֶקְחֻ *yīq-qḥhū*. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as הָלֵלָה *hā-lelū* (not *hāl-lū*) because the word stands for הָלַלָה; which can be known, however, only by etymology. Comp. § 46. f. Note.

NOTE 4. Shureq is written in the same manner as Daghesth forte, in the letter ר; e. g. רִי. But it is easily distinguished. *When the preceding letter has no vowel, the point stands for Shureq*; when it has one, it stands for Daghesth forte; e. g. קִרָּה is read *qūm*, but קִרָּה is sounded *qiv-vām*.]

[§ 74. (c) *Division of Daghesth forte*. (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נָחֻזִי *nā-thān-nū* for נָחֻזִי; יֶגֶשׁ *yīg-gāsh* for יֶגֶשׁ (§ 107, a), where נ is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from קָטַל the form in *Kal*.

NOTE. In אָדָּה *ād*, probably for אָדָּה; שֶׁתָּיִם *shetā-yīm*, for שֶׁתָּיִם; and such cases as כָּרָה *kā-rāt*, for כָּרָה; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.]

*Daghesth forte Euphonic.*

[§ 75. All those kinds of Daghesth forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִיתָ *qā-rī-thāl-ā*, מָזָה *māz-zē* = מָזָה,

יְהִי־שֵׁם־יְהוָה *yē-hh'sēb-bō*. The vowels Qamets, Pattahh, and Seghol, are almost the only ones employed before Daghesh *conjunctive*. Sometimes examples are found like קִוְּמוּ *qū-mūts-tseñū*. Daghesh conjunctive is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*. This is a euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֲדָלְתָּ *hhā-dhēl-tū*, instead of חָדַלְתָּ *hhā-dhēlū*; יָחַדְתָּ *yē-hhāt-tū*, instead of יָחַדְתָּ. It were better to call this, *Daghesh accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesh acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. נֶקְרַעְתָּ *Něk-krē-hā*, instead of נֶקְרַעְתָּ *Někh-rē-hā*; רָצַפְתָּ *rāṣ-pi-nō*, Ex. 2: 3.

*Remark.* In all cases of euphonic Daghesh, the manner of *reading* only is concerned; not the essential *forms* of words. The Daghesh of this kind is merely an attempt to preserve some niceties of pronunciation.]

## II. Daghesh lene.

§ 78. *Daghesh lene* belongs only to the Aspirates כַּפֹּת (Beghādh kēphāth); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. כּ is *kh*, but כּ = *b*; כּ = *kh*, כּ = *k*, etc. See Alphabet, No. II.

NOTE 1. Daghesh *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghesh *lene*; for Daghesh *forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghesh is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

NOTE 2. Daghesh *forte* in an Aspirate not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. נָפְתָּ *Nāp-pī*, not *Nāph-pī*, although when written out in full it would seem to be the latter, as נָפְתָּ. Ease of enunciation demands the doubling of the letter without the aspiration.

*General rules for the insertion of Daghesh lene.*

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1: 1, in בְּרֵאשִׁית the Beth takes Daghesth lene; so at the beginning of a verse, Gen. 3: 5, כִּי *kī* (not כִּי *khi*), etc.

(2) In all cases after a *silent* Sheva either expressed or implied.

E. g. in פִּקְדוֹת, Tav has a Daghesth lene after a silent Sheva *expressed*; in צִלְפָּנִי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesth lene*.

E. g. Ps. 1: 3, וְיִהְיֶה כֶּצֶץ, where the Kaph must be aspirated, were it not that the *disjunctive* accent (*Rebhi'a*) is on the preceding syllable יִהְיֶה. And so of all the other Disjunctives; see the accents, § 92 seq.

*General rules for the rejection of Daghesth lene.*

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, הָיְתָה חֹהֵל, where the Tav in הָיְתָה follows a *vocal* Sheva (י yē); and in חֹהֵל חֹהֵל *thō-hū* (not *tō-hū*), the ה follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (*Merka*), and consequently ה remains aspirated. So after a composite Sheva; e. g. עֲבֹד, עֲבֹד *ʿbōdh* (not *ʿbōdh*), because such Sheva is always *vocal*, § 46. a.

NOTE. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesth lene; e. g. לָקַחְתָּ לָּא-גֹאֲחִית, so written instead of לָקַחְתָּ; § 233, Note.]

*Usual exceptions to the general rule.*

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which word is derived by *inflection* from a ground-form that excluded Daghesth lene, also excludes it.

E. g. רִידָה רִידָה *řidh-phū* (not רִידָה) because the ground-form is רִידָה, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesth lene, § 80. b. So מַלְכֵי *māl-khē*, ground-form מַלְכֵי, in

which כ is preceded by a vowel; יַעֲזֹב *yă-ăz-bhû*, ground-form יַעֲזֹב, where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בַּעֲזֹב *baġhōdh*, and with suffix בַּעֲזָו *baġh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בָּהֶב, with the preposition ב prefixed, is written בִּכְהֶב *bġkh-thābh* (not בִּכְתֶּב); בָּפִיר, with ב prefixed, is written בִּכְהִיר *bġkh-phīr* (not בִּכְפִיר); גְּבוּל, with ג prefixed, is written לִגְבוּל *lġgh-bhūl* (not לִגְכּוּל), etc.

NOTE 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. כָּפַד, Inf. כָּפַד, with prefix כ, is written לִסְפֹּד *lġs-pōdh*; and such is the more common usage. But we find also כָּפַל, Inf. כָּפַל, with prefix כ, is written בִּין-פֹּל *bġn-phōl*; with כ, is written כִּין-פֹּל *kġn-phōl*; but with כ, is written לִין-פֹּל *lġn-pōl*. Usage therefore is variable in regard to this mode.

NOTE 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יָסַד *yġs-pōdh* (not יָסַד), Fut. of Kal from the root סָדַד *sā-phādh*; or (if you please) from the Inf. form סָפַד *sephōdh*. So in Hiphil, הִשָּׁפִיל *hġsh-pīl* (not הִשָּׁפִיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

*Particular Exceptions to the general rules.*

[§ 82. (1) *Rejection of Dagghesh lene.* (a) The suffix pronouns, כֵּן, כֵּן, כֵּן, reject it. (b) Generally, an Aspirate preceding the final syllable as מַלְכוּת, עֲבֹדָה, יְלֹדָה, etc.; but not always, as תַּרְבּוּת *tār-būth*. (c) The various forms of בָּגַד; e. g. בָּגָד, etc.

(2) *Admission of it contrary to general rules.* (d) Some words beginning with two Aspirates, viz. ככ, ככ, e. g. Jer. 3: 25, לֹא כִכְרָה בְּפִי, Ex. 14: 17, וְאֶכְרָה בְּפִי, Is. 10: 19, לֹא כִכְרָה בְּפִי. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Dagghesh lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all, (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. צָמַד from צָמַד, רָשָׁי from רָשָׁי. (f) An apparent exception is an Aspirate after יְהוָה, which takes Dagghesh lene. But the Hebrews read this word יְהוָה *āḏō-nāy*, which ends in the consonant *y* having a silent Sheva.]

*Remark.* The detail of Dagghesh lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of

Daghesh in such cases, the student need not be perplexed if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

### RAPHE.

§ 83. Rāphê (רָפֶה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e.g. כְּבִרָה khābhədā; and so it is directly the opposite of Daghes̄h lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to shew that Daghes̄h forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that נ and ה at the end of words were quiescent.

### MAPPIQ.

§ 84. Māppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָאֵחַ yāh (הָ would read yā); גַּבְיָהּ gā-bhāh, (גבה must be written גַּבְיָהּ, and read gā-bhā.)

NOTE. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable. The meaning of מַפִּיק is *producens*, i. e. *bringing out* or *pronouncing* the letter on which it is placed.

### METHEGH.

§ 85. Mēthēgh (מֶתֶג) is a small perpendicular mark (ı), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un`dertáke, nòmínátion, etc.

The word *Methagh* (*frænum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

**NOTE.** The mark (i) on the *last* or on the *penult* syllable of a verse, is always the **accent Silluq**, not **Methegh**.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

***Uniform or general use of Methegh.***

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case מַאֲרִיךְ *mā-ʾrīkh*, i. e. *prolonger*); e. g. וַעֲמַד, וַעֲמַדָּה, וַעֲמַדָּהּ, etc. (b) ALMOST UNIFORMLY, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. וַעֲמַד, by inflection וַעֲמַדִּי, preserving the Methegh; (or this case may be ranked with *e* below). (c) After a long vowel next before the tone-syllable and followed by a Sheva vocal; e. g. וַיִּהְיֶה, וַיִּהְיֶהָ with Qibbuts vicarious. (d) The verbs וַיִּהְיֶה and וַיִּהְיֶהָ when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. וַיִּהְיֶה, וַיִּהְיֶהָ Imp. with *ו* Gen. 12: 2, וַיִּהְיֶה, etc., nearly without exception in good editions. In principle, this may be classed with *k* below.

VERY GENERALLY EMPLOYED, (e) On the second syllable before the tone, where it is a simple one; as יִנְיָהוּ, הֶאֱזָם. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. וַיִּמְחֶזֶק בְּיָדוֹ, וַיִּזְאָר. (g) After a short vowel made long by position (§ 29), before a letter which excludes Daghesth forte either necessarily or arbitrarily; as בְּחֹרִים, הֶחָכֵם, לְמַנְצֵה, וַיִּבְרָךְ, בְּחֻלּוֹת, בְּסַעֲרָה, בְּחֻלּוֹת, וַיִּבְרָךְ, etc. But this is sometimes neglected, as וַיִּחַשֵּׁן; specially when Yodh with Sheva follows the vowel made long by omitting the Daghesth, e. g. וַיִּבְרָךְ, וַיִּבְרָךְ, etc.; and commonly so, in regard to Hhireq, as Piel יָחַם, נָחַל, etc., without Methegh.]

The qualifying terms, *almost uniformly, very generally*, will of course advertise the student that he is not to expect *uniformity* in the cases under them.

### *Occasional use of Methegh.*

**[(h) After a short vowel in a mixed syllable (not made by Dagħesh forte), especially after Pattabħ and short Hhireq, Methegh is placed,**

sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the *first*, as תַּחֲשֹׁבֹה, עֲרֹבֹה, גִּזְרֹעֶכֶם, גִּזְרֹבֹה, Is. 10: 34. נִדְרֹה Ps. 76: 12, וַיִּמְכְּרֵי, וַיִּזְבְּחוּ, with other short vowels, וְהִלֵּה (*d* above), וְהִגִּידָה, שְׁמִרָה *shōmrā*, קֹרְבָן *qōrbān*, דֹּרְבָן *dōrbān*, מֹדְחָה *mōdhkha*, etc.; on the *second*, as הַשְׁתַּחֲוִי, וַיִּתְפָּקֵי, מִתְקַדְּלִים, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter; e. g. גִּתִּיכֶם, גִּישְׁחֶטוּ, מִסְפָּרָה, etc.; especially when the first letter is Vav conversive, Mem prefix, or He article. This case, in *principle*, appears to be the same with that of *h* above.]

#### *Rare use of Methegh.*

[ (j) VERY SELDOM, after a Vocal Sheva under the first letter; as וְאֵת, וְאֵתָה; more rarely still, even before Sheva initial, as וְאֵתָה Est. 9: 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it גִּעְיָה, *mugitus*; a name afterwards extended to *Methegh* generally.]

#### *Methegh before Maqqeph.*

[ (l) The general principle is the same as if the two words joined by Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. מִעַל-בִּי, *e*; הָרָא-לִי, *h*; בִּרְגֵלִי, *e*; בְּתוֹךְ-הָאָרֶץ, *e*, etc. (m) In many cases long monosyllables immediately before Maqqeph take a Methegh, (yet it is often otherwise), although a tone-syllable follows immediately, e. g. בֵּית-אֵל, וְהִלֵּא-זֶה; and even when it does not, and the monosyllable is a mixed one, Methegh is sometimes employed, as שִׁיב-אֲלֵם, etc., contrary to the principle in *e*. Short vowels before Maqqeph commonly reject Methegh; as עֵר-בֵּית, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

NOTE 1. The conjunction ו (*and*) does not generally receive Methegh.

NOTE 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. צִמְצִימֵהֶם, for the Methegh on צִ, see *e* above; for that on צִ, see *a*.

NOTE 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93) are frequently used, when a word has a *distinctive* upon it; e. g. וַיִּמְנְעֵם with Munahh under מ, instead of וַיִּמְנְעֵם with Methegh; and so in very many cases.

MAQQEPH.

§ 88. Māqqēph (מַקְקֵף i. e. *connector*), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת־הַשָּׁמַיִם, אֶת־הָאָרֶץ. Usually either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. עַל־הָאָרֶץ, where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here the punctators were not uniform; for we have לֵב־דָּוִד *lēbh-Dāvidh* (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב־נִישׁ *lēbh-nīsh*, 2 K. 12: 5; and thus in other cases.

[NOTE 1. Maqqeph sometimes appears between several words in succession, as אֶת־כָּל־אֲשֶׁר־לִי. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as הָרִחֵק־לָךְ, Gen. 6. 9.

NOTE 2. Maqqeph might itself be appropriately enough called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs, however, from other Conjunctives in this respect, viz. that it usually causes the preceding long mutable vowel to be shortened.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner, in commencing the practice of reading.

1. Every syllable must begin with a moveable letter.

NOTE. Vav with Shureq (וּ) in the beginning of words is the only



exception, and is sounded  $\hat{u}=oo$  in English. In נָאֵמַר  $nā-mār$ , עָמַד  $ʿā-mādh$ , etc., the נ and ע are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every short vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghes forte; e. g. בָּרָזֶל  $bār-zēl$ , in which the first syllable has a Sheva expressed, the second a Sheva implied; so in לִמְעַד  $līm-mēdh$  = לִמְעַד.

5. A long vowel also makes a *mixed* syllable, when it is followed by a simple Sheva expressed or implied, or by an implied Daghes forte; provided such vowel be in a *tone-syllable*. E. g. קָאֵם  $qām$ ; יִקְטֹלֶנָּה  $yīq-tōl-nā$ , where the Hholem is in a mixed tone-syllable; יָאֵם  $yām$  = יָאֵם; אֵת  $āth$ , where Sheva is implied under the ה.

6. When a *long* vowel is not in a *tone-syllable*, it must make a *simple* syllable, although followed by a Sheva; e. g. קָטֵלָה  $qā-tēlā$ , בְּגָדִים  $bō-gadhīm$ . But not so before a Maqqeph, as לֵב־דָּוִד  $lēbh-Dāvidh$ , because the Maqqeph takes away the tone which naturally belongs to the word that precedes it.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֵשִׁית  $rē-shīth$ , רֵ is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא  $bā-rā$ , רֵ is a final simple syllable. Of course,

8. A vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֵשִׁית  $rē-shīth$ ; שֵׁ is a mixed syllable because ה has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent ו is irregularly used in short syllables; see § 28, Note 1.

9. Short vowels make a simple syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. Vowels long merely by position, i. e. the doubtful vowels having a daghes'd letter coalescing with them, always stand in a simple syllable.

*Exemplification of reading Hebrew.*

§ 91. (1) Gen. 1: 1. בְּרֵאשִׁית *berē-shīth*; בְּ with Daghesth lene 79. \*1; with Sheva under it 45, and with Sheva vocal 46.—רָא *rē*, with a quiescent long vowel 53, quiescent in Aleph 54 א.—שִׁית *shīth*, with a quiescent vowel followed by quiescent Yodh 54 י; ר without any Sheva expressed, having one implied 52; also without a Daghesth lene because it follows a vowel 80.—שִׁית is a mixed syllable 90. 8.

(2) בָּרָא *bā-rā*; בְּ with Daghesth lene because the preceding letter has a silent Sheva implied 79. 2, בְּ a simple syllable 90. 3.—רָא *rā*, vowel protracted and impure with א quiescent 54.

(3) אֱלֹהִים *ālō-hīm*; א with composite Sheva 49, which is moveable 46. a.—לֹ, simple syllable 90. 3.—הִים *hīm*, with Yodh quiescent 54, and Hhireq impure and protracted 24, and in a mixed syllable 90. 8.

(4) נֶחָם *nēth* 90. 5.—הָשָׁם *hāsh-shā-mā-yīm*; הָשָׁ *hāsh*, this syllable comprising the *sh*, which is made by the Daghesth forte in the ש 71 and 73, also 90. 4.—שָׁ *shā* 90. 3.—מָ, with Pattahh pure and short 27, and also with accent upon it 100. b, and in a simple syllable 90. 9.—יִם *yīm*, with short Hhireq 141 and 100 a, mixed short syllable 90. 4.

(5) וַעֲרָא *veēth*; Vav moveable 56. 1, אָ as above in No. 4.

(6) הָאֱנָרֵים *hā-nā-rēts*; הָ 90. 3—אֱ 90. 3, and with א moveable 56. 1.—רֵים *rēts*, with short Seghol 27, and in a mixed syllable 90. 4.

(7) VERSE 2. וַעֲרָא *vehā-nā-rēts*; וַ *ve* in No. 5.

(8) הָיְתָה *hā-yethā*; הָ with Qamets long 66. a under e. g., י, Yodh moveable 56. 1.—תָּה *thā*, ת without Daghesth lene 80. a, and followed by ה quiescent 54 ה.

(9) תְּהִי *thō-hū*; ת without Daghesth lene 80. b.—הִי *hū* with ה moveable 56. 1, and with י quiescent 54 י.

(10) וַבְּהֹרֶה *vā-bhō-hū*; וַ *vā* 56. 1, simple syllable 90. 3.—בְּ *bhō*, ב without Daghesth lene 80. b; simple syllable 90. 3.—הִי *hū*, as before under No. 9.

(11) וְהָשָׁם *vehhō-shēkh*; וְ *ve* 56. 1.—שָׁ *hō*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh* 62. 2; read as a simple syllable *hō* 90. 3.—שָׁ *shēkh*, short Seghol and mixed syllable, see in No. 6; Sheva silent in the final Kaph, 52. 1.

(12) עָלַי *āl* 90. 4; the ע is *moveable* here, although we do not sound it, because we know not how to sound it.—עָלַי *peuē*; Pe with Daghesth lene 79. 2, Sheva vocal 46. d.—עָלַי *nē*, 54 י.

\* *Notes.* In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others which follow this, stand for the subdivision under that section.

(13) תְּהוֹם *thehôm*; ת without Daghes lene 80. *b.*—הוֹם *hhôm*, 90. 8.

(14) וְרִיחַ *verû<sup>a</sup>hh*; see ך *ve* in No. 5.—רִיחַ *rû<sup>a</sup>hh*, with Pattahh furtive 69.

(15) מֶרָא־חֶה־פֶּה־תַּח *merá-hhê-phêth*; ך with Pattahh long 29 and 90. 11.—חֶה *hhê*, with Seghol pure and short 27, also accented 100. *a.*

(16) חֶמֶם *hâm-mâ-yîm*, the letter signified by Daghesh forte in Mem attaches to the first syllable *hâm*-90. 4.—חֶמֶ *mâ*, 90. 3.—יִם *yîm*, with short י 141.

(17) VERSE 3. *Vây-yô-mêr* אֶל־הִים *yehî*, נֹר (with א moveable 56. 1, although we do not sound it); *vâ-yehî* נֹר, (in *vâ* the Pattahh has a Daghes implied in it, and is to be regarded as long, 29 and 59.)

(18) VERSE 4. וַיֵּרָא *vây-yâr* (with א *otiant* at the end 57. *a*) אֶל־הִים *êth hâ-nôr ki-tôbh*, וַיֵּבֶחְדָּל *vây-yâbh-dêl* אֶל־הִים *bên hâ-nôr û-bhên* (û 90. 1. Note) *hâ-hhō-shêkh* (דָּ, 29 and 58; see also in No. 11 for the Hholem in the ש.)

(19) VERSE 5. *Vây-yîq-râ* אֶל־הִים *lâ-nôr yôm*, וַלֹּה־שֶׁחַךְ (לֵ 29) *qâ-râ lāy-lā* (לָי 66. *a.* under e. g.) *vâ-yehî* (*vâ* in No. 17) *êr-êbh vâ-yehî bhō-gêr yôm* אֶל־הָאֲדָם (אֶ 29 and 58).

#### ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.\* They are divided into two great classes; viz. (a) Such as separate words, or parts of sentences, from each other; which are called **DISJUNCTIVES**. (b) Such as serve to shew that words are to be closely connected, either in the reading, or in the sense, or in both; which are called **CONJUNCTIVES**.

§ 93. The following table exhibits the *forms, names, and classification* of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have (\*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically תְּמָנָה (*truth*), these being the three initials of the Hebrew names of these books.

\* Usually called *tonic accents*, in order to distinguish them from Methegh which is called the *euphonic accent*.

NOTE. The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

# I. DISJUNCTIVES.

## (1) *Pause accents or Disjunctives of the first class.*

1. ( ; — ) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק בְּסוּף פְּסוּק, *pause at the end of a verse*. Elsewhere this same mark stands for Methegh; § 85. Note.
2. ( — ) *Athnahh*, אֲתָנָה, i. e. respiration.
- \* 3. ( ^ — ) *Merka Mahpakh*, מֶרְקָא מַחְפָּקָא, a composite accent, see Nos. 23. 25.

## (2) *Occasional Pause-accents or Disjunctives of the second class.*

- † 4. ( — ) *Tiphkha* טִפְחָא (posterior), i. e. palm of the hand, so called from the shape. It is also named טִרְחָא *retardation*, and (when next before Silluq and Athnahh) אֲחֵזָא *strong*. In poetry, it is merely a Conjunctive; see No. 30.
- \* 5. ( — ) *Tiphkha* (anterior); praepositive, § 95. a.
- † 6. ( ' — ) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.
- † 7. ( ' — ) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
- † 8. ( • — ) *Segholta*, סֶגְוֹלְתָא, i. e. cluster of grapes, (from its shape); postpositive, § 95. a.

## (3) *Lesser Disjunctives or Disjunctives of the third class.*

- † 9. ( , — ) *Tebkir*, תְּבִיר, i. e. interruption.
10. ( ' — ) *Rebhi*, רֵבִי, i. e. resting or lying over.
- \* 11. ( ' — ) *Rebhi* *Geresch*, a composite accent, with the Geresch praepositive, comp. Nos. 10, 15; also § 95. a.
- † 12. ( ' — ) *Pashta*, פֶּשְׁטָא, i. e. expansion (of the voice); postpositive, § 95. a.
13. ( ~ — ) *Zarga*, זָרְגָא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95. a.
- † 14. ( — ) *Yetibh*, יְתִיב, i. e. sitting; praepositive. It is also

called *tuba anterior*, שֶׁפָּר מוֹקֶדֶם *tuba anterior*, and שֶׁפָּר מִשְׁפָּל *tuba inferior*; see § 95.a

- \* 15. ( '— ) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called *shield* (Arabic, <sup>5</sup> <sup>2</sup> *clypeus*), and *retention* ( <sup>1</sup> <sup>2</sup> *cohibuit* ).
- † 16. ( "— ) *Garshāyim*, גֶּרֶשִׁים, i. e. double Geresh. Also called *shield*, בְּרִיָּין, dual and plural of *shield*.
- † 17. ( —<sup>9</sup> ) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָה, i. e. evulsio major; also תְּרִבָּה; praepositive, § 95. a.
- † 18. ( —<sup>9</sup> ) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
- 19. ( —<sup>2</sup> ) *Pazer*, פָּזֵר, i. e. disperser. Also פִּזְרוֹל.
- 20. ( | ) *Pesiq*, פְּסִיק, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called *separation*, פְּסִיקָה. Also preceded by a Conjunctive on the word after which it is placed.

## II. CONJUNCTIVES.

- 21. ( —<sup>2</sup> ) *Memah*, מְמַח, i. e. joined. Also שֶׁפָּר יָשָׁר *tuba recta*, and שֶׁפָּר הֹלֵךְ *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnabh, Zarqa, or Zaqeph Qaton, it is called *Illuy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named *mekharbel*, מֶכְרַבֵּל, *sieve*, i. e. agitation (of the voice).
- 22. ( '— ) *Qadhma*, קֹדְמָה, i. e. before.
- 23. ( —<sup>9</sup> ) *Merka*, מְרַבָּה (apoc. form of מְאַרְבָּה), i. e. prolonging; also מְרִידָה, מְאַרְיָה id.
- † 24. ( —<sup>9</sup> ) *Merka Khephula*, מְרַבָּה כְּפוּלָה, i. e. Merka doubled. Also חֲוִטְרִין, *two rods*.
- 25. ( —<sup>2</sup> ) *Mahpakh*, מְהַפֵּךְ, i. e. inversion. Also שֶׁפָּר מְהַפֵּךְ *crooked trumpet*, שֶׁפָּר הֶפְסוּף *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
- 26. ( '— ) *Shalshleth*, שְׁלִשְׁלֹת, i. e. chain, (from the shape).
- † 27. ( —<sup>9</sup> ) *Darga*, דֶּרֶגָה, i. e. steps, gradation.
- † 28. ( —<sup>9</sup> ) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. evulsio minor. Also תְּלִישָׁה (*eradicator* ?) postpositive, § 95. a.
- 29. ( —<sup>9</sup> ) *Yerahh*, יָרַח (properly יָרֵחַ), i. e. moon. Also יָרַח.

בְּן־יוֹמוֹ, *the moon a day old*; עֲגֹלָה, *round*; וְגָלָל, *wheel*.

- \* 30. (—) *Tiphkha* (posterius), in poetry a Conjunctive; comp. No. 4.
- \* 31. (˘) *Zarqa*, in poetry a Conjunctive, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[ (a) *Eight of them are always confined to the same position, let the tone be where it may*; e. g. Segholta, Pashta, Zarqa (No. 13), and Telisha Qetanna, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while Tiphkha *anterior*, Yethibh, Telisha Gedhola, and Geresh in the composite accent Rebhi<sup>a</sup> Geresh (No. 11), belong only to the *first* letter of a word, and are therefore called *PRAEPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. חֹדֶיךָ, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְלִמְנוּעֶיךָ, where לִי־ is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as קִרְבֵּי, Lev. 10: 4; and sometimes even two on the same monosyllable, as הִי, Gen. 5: 29. Very often, two *Conjunctives* are put upon one and the same word, as בְּרִיךְ, Ps. 96: 4.

*Remark.* All this shows the great improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a primary one, how are we to explain it, that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such

examples as <sup>p</sup>רִי. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when cantillating the same syllable; but how are they both to be accounted for, on any other ground?

### § 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of *סִיגוֹת*; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. 1: 1, we have <sup>אֶתְחַלֵּה</sup>רִי, i. e. a pause-accent (Atnahh) of the largest kind, like our colon, placed between a verb and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[NOTE. The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctions (showing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

### § 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii *Proef. ad Bib. Heb.* § 24, and Bartolocci's *Bibliotheca Rabbin.* IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor post-positive), is over or under *the left side* of the letter which begins a syl-

lable. The imperfection of types, however, sometimes prevents the *printed* books from following this rule.

*Remark.* The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend to this subject, in a moderate degree at first, but still without intermission, until he is master of the whole.

### TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable*.\*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

**NOTE.** Technically an oxytone, i. e. a word with the tone on the ultimate, is called מְלֵרֵעַ *Mitrāʿ* (from below); a word with the tone on the *penult* is called מְלֵעֵל *Mitrēl* (from above).

#### Exceptions.

Several classes of words have the tone on the **PENULT**, viz.

§ 100. (a) All Segholate forms, i. e. those which have a *furtive* vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq. In a few cases Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in בְּהוֹרֵי, and בְּהוֹרֵי, which stands for בְּהוֹרֵי and בְּהוֹרֵי. In proper names ending with יָהּ, the *penult* syllable is accented, as מִיכָאֵל *Micaiah*; so also in נִישְׁתַּחֲוֹרֵי, where the וּ is *quasi* furtive, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רַגְלַיִם; plurals like the dual, מַיִם, שְׁמַיִם; in all which cases the final Hhireq is short.

\* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone-syllables are not marked, except for special purposes.



[N. B. The rest of this § and the following one had better be omitted in primary instruction, and can be best attended to, when the respective classes of verbs, etc., shall become the object of particular study.]

[(c) Apocopated futures in verbs לֵה, which take a future vowel; as יִגְלֵ, יִגְלֵ § 283. 3. 7. 1. § 288. 1.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have יָהֵם and יָהֵן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in d.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עַל the tone rests on the *penult* in all the persons which have formative suffixes *beginning with a vowel*, i. e. wherever הַ, י, י, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as יָהֵן, Imper. יָהֵן. Such exceptions are limited chiefly to Kal.

NOTE. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes יָהֵם and יָהֵן), the tone rests on the epenthetic ה or י (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יָהֵן, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal and Hiphil of verbs עַל, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הַ, י, י.

In a few cases, the tone here is on the last syllable; as יָהֵן, Imper. יָהֵן. This is very rare, except in Kal. Comp. above under f; see Par. XIII.

NOTE. As in the case of verbs עַל above (f, Note), so here all the

persons of those verbs which have an epenthetic  $\dot{\imath}$  or  $\dot{\imath}^-$  (§ 268. c.) before formative suffixes *beginning* with a consonant, (excepting the suffixes  $\text{קָם}$  and  $\text{קָן}$ ) have the tone on the epenthetic syllable, i. e. on the *penult*.

N. B. All the other parts of the verbs  $\text{פָּל}$  are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable ( $\dot{\imath}$  or  $\dot{\imath}^-$ ); as  $\text{פָּלְמָה}$  etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(h) The *paragogic* endings  $\text{הֶ־}$  and  $\text{הָ־}$ , when suffixed to verbs, affect the tone in the same manner as the formative suffixes  $\text{הֶ־}$ ,  $\text{יֶ־}$ , and  $\text{יָ־}$ .

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e*, *f*, and *g*, where it is *penacuted* with these paragogics.

E. g. *Mitra*,  $\text{וְזָמְרָה}$  for  $\text{וְזָמַר}$ , Imp. Piel of  $\text{זָמַר}$ . *Milel*,  $\text{אֶסְפְּהָ$  for  $\text{אֶסַּף}$ , 1 pers. Fut. of  $\text{סָפַף}$ ;  $\text{נָרְמָה}$  for  $\text{נָרַם}$ , from  $\text{רָמַם}$ ;  $\text{נִקְרָמָה}$  for  $\text{נִקְרַם}$ , from  $\text{קָרַם}$ .

NOTE.  $\text{הֶ־}$  and  $\text{הָ־}$  paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic  $\text{הֶ־}$  or  $\text{הָ־}$ , (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the *penult*, contrary to *h* above.

E. g.  $\text{וְהִחַבְּתָהּ}$ , Josh. 6: 17;  $\text{וְנִסְתָּהּ}$ , 2 Sam. 1: 26, with *Pattahh* under *ס*, where we might expect *Qamets*.

(i) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have  $\text{הֶ־}$  or  $\text{הָ־}$  *paragogic* or *local*.

E. g.  $\text{בְּמָה}$ ,  $\text{הִמָּה}$ ,  $\text{שָׁמָּה}$ ,  $\text{בְּמָה}$  masc. In a few instances, the accent in such cases is found on the *ultimate*.

NOTE. Yodh paragogic always draws down the accent upon itself, unless there are special causes to counteract this.

(j) Verbs, nouns, etc., are *penacuted* with the following suffix-pronouns; viz.  $\text{נִי־}$ ,  $\text{נָי־}$ ,  $\text{הוּ־}$ ,  $\text{הָ־}$ ,  $\text{הוּ־}$ ,  $\text{הָ־}$ ,  $\text{נָ־}$ ,  $\text{נָ־}$ ,  $\text{מִי־}$  and some others; also with  $\text{הָ־}$ ,  $\text{מִי־}$  (short-

ened from ךְּ ם ן ןְ), although the original suffixes included in the parenthesis are *Milra* or acuted on the *ultimate*.

The suffix pronoun ךְ, preceded by a Sheva vocal, is *Milra*; preceded by a vowel, *Milel*; e. g. ךְּבִרְיָ, but ךְּבִרְיָ.

(*k*) Nun *epenthetic* always makes the tone *penult*; e. g. יִפְרֹנִי, קָחָנָה. Nun *paragogic* always brings it to the final syllable; as תַּמְרוֹתָיו, but with Nun, תַּמְרוֹתָיו.

(*l*) Pause-accents frequently, (sometimes other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the *ultimate*; and *vice versa*.

E. g. בְּרָחֵם, בְּרָחֵם, בְּרָחֵם. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the *ultimate*.]

#### *Shifting of the tone-syllable.*

[§ 101. The rules in § 99. § 100, constitute the *regular* and *usual* principles of accentuation. But the *tone-syllable* is often shifted from its *natural place*; e. g.

(*a*) *Vav* prefixed to the *Praeter* of verbs, commonly makes the word *Milra*.

E. g. שִׁבְרָתִי, וְשִׁבְרָתִי, אֶבְרָתִי; Hiph. וְהִבְרִיחָהּ, וְהִבְרִיחָהּ. So too in verbs עָע and עָו, § 100. *f*, *g*, and also in *h*.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאֶמְרָנִי. (2) *Generally*, verbs whose third radical is a Quiescent; as וְיִרְאֶתָּה, וְיִבְרָאָהּ. (3) Verbs with a pause-accent on the *penult*; see *l* above. (4) When a *tone-syllable* immediately follows, the tone is then commonly (not always) thrown back; as וְשִׁבְרָתִי וְבָרָךְ.

NOTE. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(*b*) *Vav conversive* prefixed to the *Future*, commonly (not always) makes the word *Milel*.

E. g. יִבְרָאָהּ, יִבְרָאָהּ. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

NOTE 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 182. 2. γ. § 288.

NOTE 2. Futures with Vav conversive remain *Milra*, (a) In the first pers. sing.; as וְאֵלֶּךְ. (b) In verbs אָלַף; as וְיִלְלֶךְ. (c) With a pause-accent on the final syllable.

(c) The particle אֵל (not) before the Future, usually (not always) makes it *Milel*.

E. g. וְאֵל-הוֹדִיחַ do not *reprove*, וְאֵל-הוֹסִיף you must not *add*, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs הָלַךְ preceded by אֵל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הוֹסִיף בּוֹ, regularly accented הוֹסִיף; בְּנֵיהֶם אָרָר, standing alone, בְּנֵיהֶם. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often neglected*.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. וְהִשָּׁמֵר keep thyself, for וְהִשָּׁמֵר; וְיֵרָא let him see, for וְיֵרָא; וְיִתְרַם for וְיִתְרַם. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. L.]

#### CRITICAL MARKS AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. וְיִתְרַם, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, וְיִתְרַם in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (\*) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qeri* and *Kethibh*. There are a considerable number of

marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קרי *Qerī*, which means *read*; i. e. this word is to be read instead of the word in the text to which it relates, and which is called כתיב *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judges 20: 13. This is called קרי ולא כתיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. 48: 16. This is called כתיב ולא קרי, *written but not read*.]

§ 104. *Litterae majores et minores* distinguish themselves, § 10. *Pisqā* (פסקא) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

*Puncta extraordinaria* are marked thus, וְיִשְׁכְּנוּהִי. See Gen. 18: 9. 33: 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25. See also the like explanations, at the close of Hahn's edition of the Hebrew Bible.

## PART II.

### CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

#### CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. גַּב, גַּר, בָּב, בָּבָב, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[ (1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִזֶּה for מִזְּהָרָה *from this*, שָׁאֵל for שֶׁאֵלָה. This is very common in verbs פָּן (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הָלֵל in all cases (§ 163), as הָלַלְתָּם for הָלַלְתָּם, etc. Also in the verb לָקַח; as Fut. יִקַּח for יִלָּקַח. (c) *Resh* very seldom; in אָשֵׁר, as אָשֵׁרִי instead of אָשֵׁרִי, *who will be*; בָּשָׂא for בָּרָשָׂא, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the praeformative הָהָ (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. הִתְבַּר for הִתְבַּרְבַּר etc.; see § 187. b. 2. 3. (e) *Mem*; but only in a few foreign words, as לִפְרִי for לִמְרִי, in Greek λαμπράδες. (f) *Yodh*; in some verbs מָס, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the *end* of words, where a Daghesh forte cannot be written, § 72. This takes place in cases where a *furtive* vowel would stand in the final syllable of a word, provided its full form were given to it; e. g. חָתָה for חָתְתָה, חָתָה for חָתְתָה, חָתָה for חָתְתָה, etc.

So also לַח for לָחַד, אָחַת for אָחָה, מְשַׁחַח for מְשַׁחֵחַ, מְשַׁחֵחַ for מְשַׁחֵחַ.

NOTE. A long vowel in such cases of assimilation and contraction (as חַח for חָח), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, συλλαβάνω instead of συλλαμβάνω; and so at the end of words, ὁδοίς for ὁδόντ (Gen. ὁδόντος), Κλημύς for Κλημύντ (Gen. Κλημύντος). In Latin, illustris for inlustris, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[ (a) *At the beginning of words*, by *APHAERESIS*, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as אָחַד for אֶחָד, and so not unfrequently. (2) *Yodh*; as יָד for יֶד, בּוֹי for בֵּי. (3) *Mem*; as מָלַח for מֵלַח. (4) *Nun*; as נָחַן for נֶחַן. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva immediately *precedes* the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מָלַח for מֵלַח, קָרִים for קָרִים, יָדָמַד for יֶדָמַד, יָחַמְלָדָד for יֶחַמְלָדָד; יָדָמַד for יֶדָמַד, יָדָמַד for יֶדָמַד, etc. Syncope of א is pretty frequent; of ה, very common; of ו and י, more seldom, except in verbs לָה; of ע very rare; see § 118 seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 333. c. (2) Perhaps *Nun* at the end of some proper names; as מָגִדוֹן for מָגִדוֹן. (3) *ה* final is usually dropped when words receive suffixes, etc.

NOTE. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[ (a) *At the beginning of words*, by *PROSTHESIS*; e. g. חָמוֹל and חָמוֹל; כָּזֶר, אָכֶזֶר; (so Greek *χθής, ἐχθής*). (b) *In the middle of words*, by *EPENTHESIS*; e. g. אָמַחְסָדָד; אָמַחְסָדָד for אָמַחְסָדָד. Epenthesis is most frequently resorted to, in order to replace the latter of two liquid letters, which might have regularly been used. See an instructive exhibition of this, in Ges. Heb. Lex. under חָלַל. (c) *At the end of words*, by *PARAGOGE*; as יָקַטְלִין, יָקַטְלִין. Also הָ and הָ are frequently added by paragoge; so יָ and י sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition* of letters is limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. b.

[In lexicography there are a considerable number of transpositions; e. g. אֶשֶׁב and בֶּשֶׁב, *a lamb*; פָּצַר and פָּרַץ, *to break*; עֲלִיזָה and עֲלִיזָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

NOTE. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as עֲלִיזָה, עֲלִיץ, and עֲלִיט, *to exult*; שָׁטַר and שָׁטַר, *to shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a *grammatical* one; § 187. b.]

#### PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghes forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghes forte* in Resh; as שָׁרַר, , שָׁרַר, מָרַח, etc.

§ 112. As a compensation for *Daghes forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59.

E. g. בָּרַךְ instead of בָּרַךְ, מָעַם instead of מָעַם, בָּרַךְ instead of בָּרַךְ, etc. But הָ and הָ commonly take impure Pattahh before them (§ 29); as בָּהֵל instead of בָּהֵל; אָחִים instead of אָחִים.

[NOTE. In a great number of cases, Pattahh impure and long is employed as a *compensative* vowel; almost always before הָ and הָ, when the *A* sound is required. In other cases, impure Hhireq (§ 29) is sometimes adopted instead of Tseri; e. g. בָּעַר (not בָּעַר) instead of בָּעַר *bi-er*; so נָאץ (not נָאץ) for נָאץ; also Qibbuts long and impure instead of Hholem, as נָחַמָּה (not נָחַמָּה) instead of נָחַמָּה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 29. The use of impure Qibbuts (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before



them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. שְׁמַע (Imp.) instead of שְׁמַעַ, לֵרֵךְ instead of לֵרֵעַ. In a *penult* syllable; גָּעַר instead of גָּעַרְ, יִחַמְדוּ instead of יִחַמְדוּרְ.

[NOTE 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שְׁמַע, instead of שְׁמַעַ; Piel שְׁמַע, instead of שְׁמַעַ, etc.

NOTE 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Pattahh* furtive is put under the Guttural, as הִשְׁמַעַ, גְּבוּיָהּ, etc. See § 60.

NOTE 3. Resh never takes a *Pattahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. אֶלֶיךָ, הִנֵּנִי, הִלֵּי. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as אֶחָדְךָ, אֶחָדְכֶּם; comp. § 50.

#### PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *etiant* power of the letters א ו ה (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is intended to be given here.

##### *Principles which regulate Quiescence.*

§ 115. The letters א, ו, י (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. מִצָּא instead of מִצָּאָ=מִצָּאָה, בִּיהַדְרָה instead of בִּיהַדְרָהּ, יִיָּבֵב instead of יִיָּבֵבֵה, הִנֵּשֵׁב instead of הִנֵּשֵׁבֵה.

NOTE. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expe-

dient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence *sometimes* happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. c. 3. § 120. c.

E. g. קום instead of קים, קים instead of קרים; נִמְצָאָה instead of נִמְצָאוּ, נִמְצָאוּ instead of נִמְצָאוּ, רָאָה instead of רָאוּ, גָּלוּת instead of גָּלוּת, עָבִירָה instead of עָבִירָה; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two two different ways;

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הוֹשִׁיב (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireq in the syllable הוֹ, conforms to, or becomes homogeneous with, the Vav in הוּ. So הוֹלֵךְ for הוֹלֵךְ, עוֹלֵךְ for עוֹלֵךְ, etc.

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. קָאָם for קָאָם, אָלָה for אָלָה, שָׁלָה for שָׁלָה, etc.

Practice only can teach the student, what cases come within these rules.

*Special usage in regard to א, ה, ו, י, ר.*

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, oftentimes remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

E. g. קָאָרָה for קָאָרָה, בָּאָר for בָּאָר, רָאָשׁוֹן for רָאָשׁוֹן, רָאָשׁוֹן for רָאָשׁוֹן.

for פָּאָרָה; בּוֹא for בּוֹא (bevō) קוֹם for קוֹם, עִי for עִי, כִּי for כִּי; אִיבָה for אִיבָה, אִימָה for אִימָה, בִּיתְרוֹן for בִּיתְרוֹן, גָּלִי (with Yodh omitted) for גָּלִי, etc. So in respect to ה; e. g. לְהַמְלִיךְ for לְהַמְלִיךְ, לְהַקְטִיל for לְהַקְטִיל, etc.; see Note 3 below.

[NOTE 1. This has been usually named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together) as to shew that it is a property of the dialect, and not the result of error in *Syriazing* transcribers. Usage only can determine the cases in which it is admitted.

NOTE 2. Such instances have also been represented by all the grammarians as mere *quiescence*, in respect to א. That they are not so, however, but cases of *otium*, seems to be plain from the following examples; viz. לְקַרְאָה (instead of לְקַרְאָה), which with a sing. suffix makes לְקַרְאָהוּ, with a plural one לְקַרְאָהֶם; so מְלַאכָה (instead of מְלַאכָה), construct state מְלַאכָה, with suffix מְלַאכָהָ; shewing that the Pattahh is not affected by the א in such cases, but still remains short (as it plainly is) in the syllables רֵאָה, לֵאָה. Aleph then appears to have no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; and consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as כִּי for כִּי, עִי for עִי, יָגִל for יָגִל, יָגִל for יָגִל, etc., shew that Vav, Yodh, and He, do become *quiescent* or *otiant*, and in the like way with א. Yodh and Vav are usually retained in such words as אִימָה (for אִימָה), בּוֹא (for בּוֹא); and in these cases they *appear* to be *quiescent*. The principle is extensive in regard to Vav and Yodh in the so called verbs לָה, which are properly לָה and לָה; and it will account for a great part of the abridged forms of these verbs; see § 281.

NOTE 3. א, ו, י, ה, being *quiescent* or *otiant*, are frequently omitted in writing; e. g. מְלַאכָה for מְלַאכָה, יָגִל for יָגִל, בּוֹא for בּוֹא, לְהַקְטִיל for לְהַקְטִיל, etc.; see § 57. § 63. Vav and Yodh are *usually* dropped when *otiant*, and He *always* when it is in the middle of a word.]

### *Peculiarities of Aleph.*

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A. Guttural; as in רֵאָה. (2) A. Quiescent; as in יָמֵר, יָמֵר. (3) It is sometimes treated as a common moveable consonant; as in בָּלָא, plur. בָּלָאִים, plur. בָּלָאִים *bālā-shā*. Usage only can lead to the proper knowledge of the respective cases of such a nature.

(b) *Aleph at the end of a word* has no guttural power (comp. § 69, Note), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מַצָּא; otiant, as in וַיֵּרָא, וַיִּמְצֵא, see § 57. b. a; or it retains a common consonant power, as in Segholates, e. g. בָּלָא, plur. בָּלָאִים; טָבָא, with suffix סֹבְחָאם sōbh-nām.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. לֹא־מֵרֶכֶס instead of לֹא־מֵרֶכֶסֶשׁ, לֹא־לִדְהִים instead of לֹא־לִדְהִיםֶשׁ, נֶאֱמָרֶה instead of נֶאֱמָרֶהשׁ, etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In לִידְהִים the points are not appropriate; for the Jews read לִידְהִים = לִידְהִים, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114 in e. g.), Aleph usually becomes *quiescent*, e. g. מַצָּאֵי; but with another Guttural, as קִמְחָיִי, (3) Aleph *penult*, in words that would regularly be Segholates and where א would have a *furtive* vowel, more usually (not always) rejects such furtive vowel, and quiesces in the *preceding* vowel (if homogeneous), and lengthens it if it is short; e. g. רֹאשׁ for רֹאשֶׁשׁ, נִמְצָאָה for נִמְצָאָהשׁ, § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אֶמְוֹן, instead of אֶמְוֹןֶשׁ, אֶסְעָרֶם for אֶסְעָרֶםֶשׁ, אֶהֱיִיֶה for אֶהֱיִיֶהשׁ. The student should remember, that this happens only at the *beginning* of words, and also that it is not frequent.]

### *Peculiarities of Vav and Yodh.*

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a silent Sheva and are preceded by homogeneous vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִישׁ or פָּרִיֶשׁ, יָדִי for יָדִישׁ or יָדִיֶשׁ, בָּדִי instead of בָּדִישׁ, יִשְׁמָחוּ for יִשְׁמָחוּשׁ with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. קָצוּ.

NOTE. With א the case is different; e. g. הָטָא (instead of הָטָאֶשׁ) with א *otiant*; on the other hand, בָּלָא with א moveable like other consonants.

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גִּלְזוֹת instead of גִּלְזוֹת *ge-lō-šēth*, רְעוּזָה instead of רְעוֹזָה *revō-šēth*, שְׁבִיתָ instead of שְׁבִיטָה; comp. § 119. c. 3.]

### *Peculiarities of He.*

[§ 121. (c) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. Apparent exceptions are some compound proper names (as פִּרְדָּא צוּר with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גִּלְזָה *gā-lā*, § 54. When moveable it is marked with *Mappiq*; as גִּלְזָה *gā-bhāh*, § 84. (c) Like *h*, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בְּרָהּ, בְּרָהּ, בְּרָהּ, etc.; for it must in such cases be considered as moveable; comp. *h* in § 119. b, in בְּרָהּ, etc. (d) *He ה* is frequently made *otiant*, at the end of a word, by a Daghest forte euphonic; e. g. מִזָּה=מִזָּה, מִזָּה מִזָּה *māt-tōbh*, פְּרִי עֵשֶׂה *sō-sēp-peri*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

### *Commotation, Apocope, and Paragoge of Quiescents.*

§ 122. COMMOTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

אֶ	is put for	הֶ	as	קָרְחָה	for	קָרְחָה
אֶ	...	הֶ	..	מִקְנָה	..	מִקְנָה
אֶ	...	הֶ	..	יִשְׁנָה	..	יִשְׁנָה
אֶ	...	הֶ	..	פָּה	..	פָּה
הֶ	...	אֶ	..	מִקְשָׁה	..	מִקְשָׁה
הֶ	...	אֶ	..	פָּרָה	..	פָּרָה
הֶ	...	אֶ	..	רוֹשׁ	..	רוֹשׁ
הֶ	...	אֶ	..	עֵשׂוּ	..	עֵשׂוּ
הֶ	...	אֶ	..	רִים	..	רִים
הֶ	...	אֶ	..	רִישׁוֹן	..	רִישׁוֹן

(2) Sometimes in the middle of words; as צְבָרִים for צְבָרִים, קָנָה for קָנָה.

§ 124. APOCOPE. Not only are Quiescents frequently omitted in writing words (§ 63), but *apocope* in certain cases is even a law of the language.



גִּלְדָּה, fem. גִּלְדָּה. *All long PURE vowels are from their very nature mutable.*

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can one avoid the conclusion above, by saying that the different persons, genders, etc., require in *themselves* different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

NOTE 1. The *composite* Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. נֶזְכָּרִים masc. part., fem. נֶזְכָּרִים; נֶזְכָּרִים, with suffix נֶזְכָּרִי. The *A* sound appears to be shorter than the *E* sound.

NOTE 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbutts, short and pure, § 25. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more *impermanent* than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Heb. Gramm, 11th edit. § 25. 1. But surely there are a multitude of exceptions to this rule, as the cases above presented shew. He also states, that short vowels before a Dagghesh forte are *immutable*, § 25. 3; but he must have overlooked such instances as נֶזְכָּרִים in pause נֶזְכָּרִים, etc.

#### *General principles of Vowel-changes.*

§ 128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

NOTE. A few seeming exceptions appear; e. g. מִדְּרִים plur. מִדְּרִים; מִדְּרִים plur. מִדְּרִים. So Hiph. הִתְקַדֵּשׁ, 2 pers. הִתְקַדֵּשׁ. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets ( , )	Pattahh . . . . ( _ )
	{ Pattahh (sometimes) ( _ )
Tseri ( .. )	{ Seghol . . . . ( _ )
	{ Hhireq . . . . ( _ )
	{ Qibbutts . . . . ( _ )
Hholem ( ' )	{ Qamets Hhateph . . ( _ )

***Long mutable Vowels exchanged for corresponding short ones.***

§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed either forward or backward.

(1) *Forwards*; e. g. יִדְּכֶם, יִשְׁכֶם; יִשְׁכֶם, יִשְׁכֶם; יִשְׁכֶם, יִשְׁכֶם; יִשְׁכֶם, יִשְׁכֶם; יִשְׁכֶם, יִשְׁכֶם; *yiq-töl-khā*; יִשְׁכֶם, יִשְׁכֶם; before Maqqeph, as כֹּל־שֶׁחַר, כֹּל־שֶׁחַר, *köl-n'shër*, § 89. (2) *Backwards*, i. e. towards the right hand; as וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, *väy-yā-qōm*; וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ, וַיֵּלֶךְ. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

NOTE 1. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יָדָיו in the Kethibh. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read *vā-h'ā-mī-tiv*, with the first *ī* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּבָר *word*, but דְּבַר יְהוָה *the word of Jehovah*; where the original syllable בַּר is shortened to בַּר; see § 342. *b*.

(c) Long vowels before a Dagghesh forte latent in a final letter (not a Guttural), when a change in them is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into Hhirq parvum; as טִּירָה (Daghesh forte being implied in the ט), with suffix יִרְיָה. (b) Hholem into Qibbuts short; as חִבּוּץ, חִבּוּץ, but sometimes into *Qamets Hhateph*, as חִבּוּץ, חִבּוּץ, חִבּוּץ.

NOTE. If the tone remains, the vowel continues long in such cases ;  
e. g. שָׁמָּה *shām-mā*, הֵמָּה *hēm-mā*.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.

***Short Vowels in mixed syllables may become long.***

§ 130. (a) This happens, when the form of the word is so changed that they come to stand in a *simple* syllable.



E. g. שִׁיר, שָׁרִי; הֵב, הִבָּה; קָטַל, קָטְלִי. So of course before a Quiescent; as מָצַא instead of מִצָּא, גָּלָה instead of גִּלָּה = גָּלִי.

[(b) When a Dagghesh forte is omitted in writing, a short vowel placed before it becomes long; § 29 with Note.

E. g. בָּרַךְ instead of בִּרְךָ, בִּרְךָ instead of בִּרְךָ, בִּרְךָ instead of בִּרְךָ, long by nature and form; בָּהֵל for בִּהָל, בָּחַם for בִּחָם, etc., long by position; see § 29.

NOTE. Dagghesh forte implied in a letter at the end of a word, (it cannot be *written* in such a case, § 72), usually prolongs the vowel which precedes; e. g. יָגַל instead of יִגַּל, אָם instead of אִם, יִתְאַוּ for יִתְאַוּ *yith-ävv*; but sometimes the vowel remains short, as יָגַל for יִגַּל, עָל (not עַל) for עָלָה; and often so in verbs עָל.

(c) The *article* prefixed to a few words, lengthens the short vowel in them.

E. g. אֶת, אֶתְּ; אֶתְּ, אֶתְּ; אֶתְּ, אֶתְּ; אֶתְּ, אֶתְּ. Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מָלִיךְ, מָלִיךְ; מָלִיךְ, מָלִיךְ. Occasionally other accents do the same; see § 149.]

#### *Falling away of the vowels.*

§ 132. Vowels are said to *fall away*, when they are dropped and a Sheva takes their place.

E. g. דָּבַר, דָּבַר, where the vowel under the ד in the first word, falls away in the second.

NOTE. *Apocope* of vowels is dropping them at the end of a word; as יִבְדָּה, יִבְדָּה, where the Seghol of the first word is dropped.

#### *Falling away by change of Tone-syllable.*

§ 133. (a) When the tone is moved forward one syllable, i. e. moved toward the left hand, the penult vowel of the ground-form\* falls away, if pure and mutable.

\* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

E. g. דָּבָר, דְּבָרִי, עָנָב; עֲנָבִי. If the tone is not shifted, the vowel remains; e. g. יָרָב, יָרָבִי.

(b) *If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.*

E. g. דָּבָר, דְּבָרִיכֶם, וְגֵן; וְגֵנִיכֶם, where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva, being inserted when the vowel is dropped, see § 52.

*Falling away on account of Regimen.*

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

NOTE 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבָרִי יְהוֹדָה, where the first vowel falls away, and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרֵי יְהוֹדָה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרֵיכֶם. Comp. § 342. b. c.

NOTE 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שָׁם is in reg. שָׁם, but בָּן in reg. makes בֶּן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שָׁמִי, בָּנִי.

NOTE 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

*Falling away on account of Accession.*

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which requires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָמַל, fem. קָמְלָה,

יָקָטַל, plur. יִקְטָלוּ; קָבַד, fem. קִבְּדָה; part. pres. קָטַל, fem. קָטְלָה, plur. קָטְלוּ; in Piel, מָלַמַּד, fem. מְלַמֶּדֶת; so also in nouns of Dec. VII., as אָיִב, plur. אִיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a Sheva *silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלוּ (not קָטְלוּ), ground-form, קָטַל.

NOTE 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבַר, with suffix דְּבָרִי, כּוֹכַב, plur. כּוֹכָבִים.

NOTE 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason *a priori*, why the Hebrews might not have said דְּבָרִי as well as דָּבַרִי, except that in this way the *suffix-forms* are distinguished from those made by simple declension which mark person and number.]

#### *Rise of New Vowels.*

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבַר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אָנְשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hireq*.

E. g. דָּבַר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אֲנָשִׁי; הִלָּקִים, constr. הִלָּקִי.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter

takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix ל, לְעָבַד; אָכַל, לְאָכַל; חָלַי, לְחָלַי; אֶלְלָהּ. But the Fut. of the verbs חָיָה and חָיָה makes חָיָה, חָיָה; and analogous to this is the pointing of the prefixes, as לְחָיָה, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִהְיָה instead of נִהְיָה, which would make an impossible syllable. So פָּעַלְהָ pō-ōl-khā instead of פָּעַלְהָ; רָצַחְהוּ instead of רָצַחְהוּ. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is *vocal*, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

### Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Patahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. בָּיַח instead of בָּיַח, נָעַר for נָעַר, נָסַר for נָסַר, בָּיַח for בָּיַח. See on Dec. VI. § 359, also § 283. 3. γ. on the Segholate forms of verbs.

[NOTE 1. The 2d pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Patahh *furtive*; e. g. שָׁמַעְתָּ instead of שָׁמַעְתָּ, in order to ease the pronunciation; § 69.

NOTE 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בָּבֶל, בָּבֶל, etc. Comp. § 100. a.]

*Euphonic changes of the Vowels.*

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a *Seghol*; e. g. הַחֲרִים instead of הַחֲרִים, אֲחִירִי for אֲחִירִי; פָּחָה for פָּחָה, מָה-אֲנִכִּי for מָה-אֲנִכִּי, etc.

NOTE. The rule is not uniform. Such cases occur as הַאֲרִץ, הַחֲרִ, etc. The word וָעַד is anomalous, being put for וָעַד or וָעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עַד-מָה כְּבוֹדִי, where מָה stands for מָה; also to Gutturals not pointed with Qamets, as הַחֲרִשִּׁים for הַחֲרִשִּׁים, *hā-h'dhā-shim*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם for יָדָם; אֲכָלָם for אֲכָלָם. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. וָלָן, constr. וָלָן and not וָלָן. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as חוֹתֶמֶת instead of חוֹתֶמֶת; *Pattahh*, as מְלִיכָה for מְלִיכָה; *Tseri*, as מְבַרֵּךְ for מְבַרֵּךְ. So in verbs; e. g. מוֹדֵעַת for מוֹדֵעַת, מוֹדֵעַת for מוֹדֵעַת. In Gutturals, מוֹדֵעַת for מוֹדֵעַת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as וָעַלָה for וָעַלָה, וָעַלָה for וָעַלָה, and perhaps וָעַלָה for וָעַלָה. (2) Short vowels for long ones; as אֲחִירִי for אֲחִירִי, רָחֵמוּ for רָחֵמוּ. (3) Long vowels are put for short ones arising out of composite Shevas; as תִּתְחַבֵּב for תִּתְחַבֵּב, תִּתְחַבֵּב for תִּתְחַבֵּב.]

N. B. All these cases under e are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

*Vowels changed by Accents.*

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. l), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels; changing Pattahh,*

and Seghol when used for Pattahh (§ 142. *d*), into *Qamets*, and *Qamets* Hhateph into *Hholem*.

E. g. מִים, מִים; קָטַל, קָטַל; מִלֵּךְ (for מִלֵּךְ § 142. *d*), מִלֵּךְ. So where they shift the tone also; as אָהָה, אָהָה; עָהָה, עָהָה. So וַיִּמְחַר וַיִּמְחַר.

NOTE. The *praepositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מִלֵּךְ (instead of מִלֵּךְ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁכְּבוּ (instead of יִשְׁכְּבוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels.* Verbs in pause\* frequently exchange Tseri ultimate for Pattahh.

E. g. וְהָפַר, וְהָפַר; קָמַל, קָמַל; וְהָפַר, וְהָפַר. So with verbs taking suffixes; as וְהָפַר, וְהָפַר; וְהָפַר, וְהָפַר. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored* vowel; as וְהָפַר, וְהָפַר, ground-form וְהָפַר; וְהָפַר, וְהָפַר, ground-form וְהָפַר; וְהָפַר, וְהָפַר, ground-form וְהָפַר. (b) When it falls on the succeeding syllable; as, וְהָפַר instead of וְהָפַר, Joel 2: 5; וְהָפַר instead of וְהָפַר, Joel 2: 8; וְהָפַר instead of וְהָפַר, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

[§ 147. Pause accents, when they fall on those persons of verbs לָה (properly לִי § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. וְהָפַר, וְהָפַר, ground-form וְהָפַר; וְהָפַר, וְהָפַר, from וְהָפַר = וְהָפַר, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

\* A word or syllable is said to be in *pause*, when a pause accent rests upon it.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e.g. שְׁכֶם, שְׁכָם; מְלֶכֶךְ, מְלֶכֶךְ.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. אֶזְרִי, אֶזְרִי; חֲזִי, חֲזִי; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. חֲזִי, חֲזִי; חֲזִי, חֲזִי.]

NOTE. A pause-accent in Is. 21: 11 (מִלִּי) seems to convert the absolute form (לִי) into the construct. But I apprehend that in this case לִי is chosen without reference to the accent, and merely for the sake of varying the לִי which had just been repeated.

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; שְׁמַעְהוּ, שְׁמַעְהוּ; טַמְנוּ, טַמְנוּ; רָכְשׁוּ, רָכְשׁוּ; בָּעוּ, בָּעוּ; רָרְנוּ, רָרְנוּ; רָרְנוּ, רָרְנוּ Ps. 5: 12, etc. (b) *Conjunctives*; as חֲזִי, חֲזִי; חֲזִי, חֲזִי; חֲזִי, חֲזִי; חֲזִי, חֲזִי; חֲזִי, חֲזִי; etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

#### Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוּ, with suffix עָזְבוֹנִי; so רָמְצָאוּ, רָמְצָאוֹנִי; שְׁמַעְהוּ, שְׁמַעְהוֹנִי.]

[§ 151. *Transposition* is only *occasional* and *euphonic*. It belongs not to the rules of the language. Instances of it are such as the following, viz. רָחֵקְךָ, רָחֵקְךָ; רָחֵקְךָ, רָחֵקְךָ; רָחֵקְךָ, רָחֵקְךָ; etc.

#### Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary

their vowels according to their position and the nature of the words to which they are attached.

(a) The ARTICLE ה (for הַ, § 162) has, (1) Usually, *Patahh* followed by Daghesth forte; e. g. הַחֵשֶׁב־הַנֶּחָשׁ. (2) Before the Gutturals א, ע, and also ר, it takes *Qamets*; as הָאִישׁ, הָעֵץ, הָרֶשֶׁת. (3) Before ה and ח, Patahh long is the more usual vowel; as הַחֵלֶב, הַחֹשֶׁךְ. (4) Before all the Gutturals, when they have a *Qamets* under them, the article usually takes *Seghol*; see § 142. a. (5) The Daghesth after the article is not only omitted before the Gutturals and Resh (§ 111), but more usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמְּכַסֶּה for הַמְּכַסֶּה, הַנִּיאָר for הַנִּיאָר.

NOTE. When the article is preceded by the particles א, ב, ל, it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as אֶבְשָׁמִים for אֶבְשָׁמִים, בְּהֵנָם for בְּהֵנָם, לְהַקְרִים for לְהַקְרִים. On the contrary, it sometimes resists *syncope*; as אֶהָנָם, etc.

(b) The PARTICLES א, ב, ל, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the *corresponding short vowel*; e. g. בְּהַרְוֹן, לְהַחֲלִי *lō-hh'li*, etc. (2) Before accented syllables they usually take *Qamets*; as הַמֵּוֹת, הַבָּשָׂה, הַבָּנִים. But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take *short Hhireq*; comp. § 137.

(c) The CONJUNCTION ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the *corresponding short vowel*; as וְעָבַד. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding *contracted vowel* in which א quiesces, as וְאֶלְהִים for וְאֶלְהִים; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes *Qamets*; as וְהָיָה, וְהָיָה, וְהָיָה. The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, ו retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a Guttural, and also before ב, מ, ס, it takes *Shureq*; as וְהָיָה, וְהָיָה, וְהָיָה. (5) Before Yodh which analogically would have a Sheva, it takes *long Hhireq* and makes the Yodh quiescent (comp. § 53); as וְהָיָה, וְהָיָה. (6) Before the verbs וְהָיָה and וְהָיָה, it sometimes takes *short Hhireq* or *Seghol*; as וְהָיָה, וְהָיָה.



(d) The INTERROGATIVE ה changes its usual punctuation ; (1) Before Sheva simple, where it takes *Pattahh* : as הִזְוֹנָה . (2) Before Gutturals with Qamets, it takes *Seghol* ; as הִיָּחָם , is *he wise* ? comp. § 142. a. (3) Before Gutturals without Qamets, it takes *Pattahh*, and sometimes *Qamets* ; as הִיאָלֵךְ shall *I go* ? הִיאָתֶם *vos ne* ? (4) It sometimes imitates the punctuation of the article before a letter with a Sheva ; e. g. הִכְחִיזָהּ *an tunica* ? הִדְרִיבִי *viaene meae* ? And even before a letter with a vowel it sometimes does the same, although very rarely ; as הִיִּיטֵב *an bonum erit* ?]

## PART III.

### GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

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§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, participles, etc. From this *general principle* of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus אָם by inflection becomes אִמָּי = אִמָּי, as if derived from אָמָם; although אָם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. יָטַב and טוֹב *to be good*, common root טב; נָפַח and פוּחַ *to blow*, common root פח; דָּבַח, דוּחַ, דָּבָא, דָּבַח, *to thrust down*, common root דך.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals

are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either לָעַץ, לָעַב, לָעַט, לָעַס, לָעַף, לָעַץ, or לָעַק, the letters לָע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as פְּרִיָּה *a fruitful field*, בָּרַטַם *to devour*, שָׁמַטָּה *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 154.

NOTE. In *quadriliterals* the formative additional letter *prefixed* is usually a Sibilant (ש) or a Guttural (ח); the letters inserted between the first and second radical, are usually ל or ר; at the end ל or ך is added. E. g. שָׁמַטָּה from שָׁמַט, בָּרַטַם from בָּרַט, שָׁמַטָּה from שָׁמַט, בָּרַטַם from בָּרַט, שָׁמַטָּה from שָׁמַט, etc.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

*Grammatical structure of words.*

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of words in general or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

### THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַל, commonly written הֶ with a Dagghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַל is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Dagghesh *forte* in that letter or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הַל מָטָר; הָאָדָם *the man*, instead of הַל אָדָם, etc. § 107. l. b. § 112. For the various pointing of the article, see § 152. a.

NOTE. That the original form of the article was הַל, seems probable from the form of the Arabic article ال, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

### PRONOUNS.

#### I. *Pronouns Personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or participles.

*Nominative case or Ground-form of all the personal Pronouns.*

	Singular.	Plural.	
com. <i>I</i>	אֲנִי	אֲנֵכֶם	<i>we</i> , אֲנֵכֶם
mas. <i>thou</i> ,	אַתָּה	אַתֶּם	<i>ye</i> , אַתֶּם
fem. <i>thou</i> ,	אַתְּ	אַתֶּן (אַתֶּן)	<i>ye</i> , אַתֶּן
mas. <i>he, (it)</i> ,	הוּא	הֵם	<i>they</i> , הֵם
fem. <i>she (it)</i> ,	הִיא	הֵנָּה (hī)	<i>they</i> , הֵנָּה

## Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אָנִי, אַתָּה, אַתָּה, etc., § 144. (b) The *n* in הוּא, הִיא (hi), is *paragogic* § 125. a, and *otiant* § 57. (c) The form בְּזָנְנִי occurs only six times; אֲנִי, only in Jer. 42: 6. (d) In אֲתָנָה (in some Codd. אֲתָנָה), הִנֵּה, הִנֵּה, הִנֵּה, the הִ- is *paragogic* § 125. b. (e) The forms אֲתָנָה, אֲתָ, אֲתָ, אֲתָ (āt), אֲתָם, אֲתָן (אתן), are probably for אֲתָנָה, אֲתָנָה, אֲתָנָה, אֲתָנָם, אֲתָנָן, § 107. 1. a; for the full forms, i. e. those with ה, are found in Syriac and Arabic. (f) הוּא (hi) is anomalous, (the older form of the pronoun was הוּא, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form הִיא (hi), as a correction. It is found only in the Pentateuch.

N. B. The ground forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

## II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

Singular.			Plural.
Masc. זֶה	fem. זֹאת	com. זֶה <i>this</i>	com. אֵלֶּה <i>these</i>
זֶה	(זֹה) זֶה	זֶה <i>this</i>	אֵלֶּה <i>these</i>

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form זֶה is once employed, Ezek. 36: 35.

NOTE. The pronouns of the 3d pers., i. e. הוּא, הִיא, הֵם, הֵן, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as בַּיּוֹם הַהוּא *on that day*.

## III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[NOTE. This pronoun is contracted, mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as אָרָא instead of אֶרָא. The ו (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. וָ as in אָוָה; ו followed by a Daghesth; וּ, as in אָוָה Judg. 6:17; וֹ, as in אָוָה Ecc. 3:18. In this last case, there is no compensation by a vowel for the ר which is cast away.

§ 169. The demonstratives הָאֵלֶּה and הֵם, are occasionally employed as *relatives*.

#### IV. Pronouns interrogative.

§ 170. These are two; viz. מִי *who*, and מָה (מַה) *what*.

NOTE. Before a Daghesth *euphonic* the form מַה is used, as מַה-יָדָע; also before ה, ח, ט, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, מָה, as מָה אֵלֶּיךָ § 142 a; but sometimes מה also before such Gutturals, as in Ex. 12:26, מָה הָעֵבֹרָה.

#### VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,\* יָשָׁב *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns (*de nomine*); e. g. אָוָה *to live in a tent*, from אֹהֶל *a tent*.

NOTE. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class b, while very few belong to the class c.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original triliteral root. VERBS IRREGULAR are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

\* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, the *word conjugation* is applied to different forms of the *SAME verb*, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

*NOTE.* The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

#### Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטִיל הִקְטִיל הִקְטִיל
7. Hithpael	הִתְקַטַּל		

#### Peculiar Conjugations.

§ 175. (a) 1 Poel סִיבַּב, active. 2 Poal סִיבַּב, passive. 3 Hithpoel הִסְתִּיבַּב; without a sibilant letter, as הִתְנוֹחַלַּל (from נָחַל).

These conjugations are found in the class of verbs named *Ayin doubled* (ע"ד), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קִיַּמַּם, active. 2 Polal קִיַּמַּם, passive. 3 Hithpoel הִתְקִיַּמַּם.

In Verbs *Ayin Vav* (ו' § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

NOTE. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סוּבַב, etc. comes from the root סִבַּב, and is formed by inserting ו' between the two first radicals; while קוּמַם, etc., comes from קָם, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

### Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּם, הִתְקַטַּם, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pual* passive, קָטַל, קָטַל (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs ע" and ע", by repeating the first and last radicals; e. g. from קָטַל comes קָטַלְקָטַל; from כָּוַח comes כָּוַחְכָּוַח and כָּוַחְכָּוַח. These are equivalent to the forms from the same verbs, described in § 175. *a. b.*

(4) A form *Tiphel* seems to have been in existence; e. g. תִּתְחַרְהוּ from חָרַה, תִּתְחַרְהוּ, a denominative (§ 171. *c*) from חָרַה. Once we have a *P<sup>oel</sup>* form; e. g. in הִצְוִיֵּצוּר, in all respects a ἀναξ λεγόμενον in Hebrew.

NOTE. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. שָׂאֲנִן, פָּצִישׁוּ, בָּרִיסָם, active; שָׂרִיב, רָעַשׁ, חָמַרְמָר, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174.



Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb  $\text{קָל}$ , which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called  $\text{קָל}$  *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus;  $\text{נִפְּחַל}$  *Niph-vāl*;  $\text{פִּיְחַל}$  *Pi-vēl*, Daghesh forte being excluded by the Guttural;  $\text{פִּיְחַל}$  *Pú-vāl*, Daghesh being excluded;  $\text{הִפְּחַל}$  *Hiph-vīl*;  $\text{הִפְּחַל}$  *Höph-vāl*;  $\text{הִפְּחַל}$  *Hüth-pá-vēl*, Daghesh excluded; and so of the unusual conjugations.

§ 180. The third person singular of the praeter tense in Kal, is regarded as the *ROOT* of all verbs; one class (verbs  $\text{עָל}$ ) excepted, whose root is the trilateral Infinitive, e. g.  $\text{קָם}$ .

*Form and Signification of the usual Conjugations.*

§ 181. (a) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g.  $\text{בָּקַר}$  *to visit*,  $\text{זָקֵן}$  *to be old*, and  $\text{יָרָא}$  *to fear*.

NOTE 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as  $\text{גָּדַל}$  *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

NOTE 2. Some verbs in Kal have a *passive* meaning; e. g.  $\text{שָׁכַן}$  *to inhabit* and *to be inhabited*;  $\text{עָלָה}$  *to elevate* and *to be elevated*.

§ 182. (a) FORM OF NIPHAL. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same.

E. g.  $\text{נִבְּחַל}$ ,  $\text{נִפְּחַל}$ .

NOTE. The real prefix seems to be  $\text{נִ}$ , (in Arabic it is  $\text{ن}$ ). In the Infinitive this develops itself; e. g.  $\text{נִבְּחַל}$  =  $\text{נִבְּחַל}$ , Nun being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva ( $\text{נִ}$ ); but short Hireq is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as *הִשָּׁמַר* *watch thyself*, *הִשָּׂא* *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as *הָיָה* *he was sick*, in Kal *הָיָה* with the same sense; *נָאֲחַז* *to sigh*. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. *הִכְבִּיד* *to show one's self honourable*, *נָגַע* (= *הִנָּגַע*) *to exhibit one's self as smitten*, *נָצַחַר* *to suffer one's self to be entreated*. (6) To express reciprocal action; as *נִשְׁפָּט* *to contend*, viz. with another; *נָלַחַם* *to fight*, viz. with an enemy; *נָוָרַע* *to confer*, viz. with another. (7) Sometimes simply as Kal; e. g. *נָשָׁבַע* *juravit*.

NOTE. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should, etc.*, before it; e. g. Gen. 6 : 21. 16 : 10. 20 : 9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as *קָטַל*.

NOTE. In case the middle radical is a Guttural, and cannot take a Daghesh forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. *בָּרַךְ* for *בָּרַךְ*, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. *אָבַד* *to perish*; *אָבַד* *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. *הָיָה* *to let one live*; *צָדַק* *to show or pronounce one to be just*; *טָהַר* *to pronounce one unclean*. (3) It is *intensive* of Kal: e. g. *שָׁאַל* *to ask*, *שָׁאַל* *to beg*; *שָׁבַר* *to break*, *שָׁבַר* *to dash in pieces*. (4) It has a *privative* sense; e. g. *נָכַר* *to know*, *נָכַר* *to misapprehend*; Hiph. *הִשְׁרִישׁ* *to take root*, Piel *שָׁרַשׁ* *to root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a *reflexive* sense; e. g. Gen 41 : 14, *וַיִּגְלַח* *and he shaved himself*.

§ 184. PUAL. This is simply the passive of Piel, and is characterized by a Daghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable.

E. g. קטל or קטל *qöt-täl*.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. קטל, Hiph. הִקְטִיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קדש *to be holy*, הִקְדִּישׁ *to make holy*. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּיךְ *to be white*.

NOTE. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבֵד *to honour*, הִכְבִּיד *to render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbuts.

E. g. הִקְטַל or הִקְטִיל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכָּל *he shall be able*, from יָכַל; sometimes an active one, as לא יִשְׁעֲבֶדְךָ *ye shall not serve them*, Ex. 20: 5. Deut. 5: 9. 13: 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הִתְ to the Inf. form of Piel.

E. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִתְ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples, viz.

ס	Kal	סָבַל	Hithpa.	הִסְתַּבֵּל	instead of	הִתְסַבֵּל
ש	—	שָׁנַב	—	הִשְׁתַּנֵּב	—	הִתְשַׁנֵּב
ש	—	שָׁמַר	—	הִשְׁתַּמֵּר	—	הִתְשַׁמֵּר
צ	—	צָדַק	—	הִצְטַדַּק	—	הִתְצַדַּק

In the latter case (צ) the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the *h* is more commonly *assimilated*; e. g.

הַדְּבַר	instead of	הַחֲדָבַר	from	דָּבַר
הַשְּׁהַר	—	הַחֲשֵׁהַר	—	שָׁהַר
הַחֲמַם	—	הַחֲחַמַּם	—	חָמַם

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

ז	as	הַזְכֹּר	instead of	הַחֲזֹכֹר	from	זָכַר
כ	as	הַכְּסֵה	—	הַחֲכִסֵּה	—	כָּסֵה
נ	as	הַנְּבֵא	—	הַחֲנִבֵּא	—	נָבֵא
ר	as	אַרְוֶמֶם	—	אַחֲרוֹמֶם	—	רוֹם (§ 112)
ש	as	אַשְׁוֶמֶם	—	אַחֲשִׁוֶּמֶם	—	שְׁוֶמֶם

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is *reflexive* of Piel; as קִדְּשׁ *to sanctify*, הִתְקַדְּשׁ *he sanctified himself*. (2) It signifies to make one's self to be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְחַזְּקֶם *to shew one's self cunning*, from חָכַם *to be wise*; הִתְגַּדֵּל *to behave one's self proudly*, from גָּדַל *to be great*; הִתְחַלְּדָה *to represent one's self as sick*, from חָלָה *to be sick*. Also with some slight modifications, as הִתְחַזְּקֶם *to think one's self wise*, from חָכַם *to be wise*; הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָשַׁע *to seek*; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel; as נִמְנָר *to number*, הִתְנַמְנָר *to be numbered*. (4) It is also intransitive; as הִתְאַנָּף *to be angry*. (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר *to keep or observe*, viz. laws, statutes, etc.

### *Signification of the unusual Conjugations.*

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175 a); as are also Polel, Polal and Hithpolel (§ 175 b); and likewise Pilel and Pulal (176. 2).

NOTE. When the regular Piel, Pual, etc., of verbs עָל and עָל are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.]

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpael, when is it used in a *passive* sense.

NOTE. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

## MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

NOTE. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e.g.

*Singular.*

3 mas.	קָטַל	ground-form.				
3 fem.	קָטְלָהּ	by adding הָ	...	fragment of	וְהָ	
2 mas.	קָטַלְתָּ	—	תָּ	—	—	אָתָּה
2 fem.	קָטַלְתְּ	—	תְּ	וְ	—	אֶתְּ
1 com.	קָטַלְתִּי	—	יִי	תְּ	prob. from obs.	אֶתְּ

*Plural.*

3 com.	קָטְלוּ	by adding וּ	וּ	derivation unknown		
2 mas.	קָטַלְתֶּם	—	תֶּם	fragment of	וְהֶם	אֶתְּם
2 fem.	קָטַלְתֶּן	—	תֶּן	וְהֶנָּה	—	אֶתְּן
1 com.	קָטַלְתִּי	—	נִי	—	—	אֶתְּנִי

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§ 181. b), three forms; viz. קָטַל, שָׁבַב, נָתַן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

NOTE. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. קָטַל.

NOTE. This form is preserved even in most of the irregular verbs. In verbs עו, however, we have קוּם for קוֹם. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. הִקְטַל, Piel קָטַל, Pual קָטַל. Hiphil has Tseri; as הִקְטִיר or הִקְטִיר. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

*Singular.*

Inf. const. קָטַל ground-form.

3 masc.	יִקְטַל by prefixing	— י	{ prob. from הוּא, י for י to begin a word.
3 fem.	תִּקְטַל . . . . .	— ת	deriv. uncertain.
2 masc.	הִקְטַל . . . . .	— ה	from הוּא.
2 fem.	תִּקְטְרִי by suff. and pref., י	— ת	{ pref. from הוּא; suff. from הוּא to mark the fem.
1 com.	אִקְטַל by prefixing	— א	from אֲנִי.

*Plural.*

3 masc.	יִקְטֹלוּ by suff. and pref. ו, י	— י	deriv. of י uncertain.
3 fem.	תִּקְטְלֶנָּה . . . .	ת — נָה	{ deriv. of ת uncertain ; נָה from תִּנָּה .
2 masc.	יִקְטְלוּ . . . .	י — ת	pref. from יָמָם .
2 fem.	תִּקְטְלֶנָּה . . . .	ת — נָה	{ prefix from יָמָם ; נָה from תִּנָּה .
1 com.	יִקְטֹלוּ by prefixing	— נ	from יָמָם .

[§ 198. *The formative prefixes or praeformatives* of the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have) ; but the vowel here receives various modifications according to the pointing of the letter which follows ; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel-points to themselves, § 118 ; e. g.

Fut. Niphal	יִקְטֹלוּ instead of	יִהְיוּ from Inf.	יִקְטֹלוּ
— — in verbs	יָקוּם עוֹ	יִהְיוּ	יָקוּם
— Hiphil	יִקְטֹלוּ	יִהְיוּ	יִקְטֹלוּ
— — in verbs	יָקִים עוֹ	יִהְיוּ	יָקִים
— Hophal	יִקְטֹלוּ	יִהְיוּ	יִקְטֹלוּ
— — in verbs	יָקִים עוֹ	יִהְיוּ	יָקִים
— Hithpael	יִתְקַטֵּל	יִתְקַטֵּל	יִתְקַטֵּל

§ 200. *The final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem* ; which is by far the most usual form, as יִקְטֹלוּ . *Pattahh* ; which is common in *intransitive* verbs having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִכְבְּדוּ, יִשְׁמְעוּ, יִמְצְאוּ=יִמְצְאוּ, יִגְמְלוּ=יִגְמְלוּ, etc. *Tseri*, as יִשְׁמְרוּ, יִשְׁמְרוּ, etc.

§ 201. *The Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of *suffix-fragments*, like those in the Praeter and Future.

NOTE. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles* in Kal are both *active* and *pas-*

*sive*; in the other conjugations there is but <sup>one</sup> form, which follows the respective conjugations with regard to its meaning.

E. g. Kal כֹּתֵב *scribens*, כְּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלַח; part. מָלֵחַ; Praet. יָגַר, part. יָגֵר; so in verbs עָרָה, Praet. עָרָה, part. עָרָה. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

NOTE 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

NOTE 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְקַטֵּל, Pual מְקַטָּל, Hiphil מְקַטֵּיל, Hophal מְקַטָּל, Hithpael מְתַקַּטֵּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

NOTE 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

### *Subjunctive and Optative Moods.*

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense.*

NOTE. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldees, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הֵ; e. g. Fut. אֶדְבֵּר, with paragoge אֶדְבַּרְהָ; so אֶזְמַר, with paragoge אֶזְמַרְהָ; יִרְשֵׁן, parag. יִרְשֵׁנָה.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the



final letter and vowel; e. g. יִקְטֹל, apoc. יִקְטֹל, apoc. יָמֹחַ with Hholem pure, (which is shorter than יָ); יִגְלֶה, apoc. יִגְלֶה.

§ 205. *The paragogic Future* is, for the most part, confined to the 1st person, singular and plural; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs לָה. It is used,

(a) As an *Optative*; e. g. אָמִיתָה *let me die*. (b) To express excitement, urging, assurance, strong determination; as אֵלֶכָה *I must go*, אֲרִיזָה *let me rise up*, אֲדַבְרָה *I am resolved to speak*, נֵלְכָה *let us go*, etc. (c) After the particles לְמַעַן, וְ (that), it expresses the latter part of *conditional* sentences; as לְמַעַן אֲסַפְּרָה, *so that I may declare*; וְנֹאכְלָה *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

NOTE 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

NOTE 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וְאָמַרְתָּ *and I said*, Gen. 41: 11 וַיִּדְּחוּ לָמָּה *and we dreamed*; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

Reg. verb	Hiph.	יִקְטֹל	apoc.	יִקְטֹל	תִּקְטֹל	apoc.	תִּקְטֹל
Verbs עָו	Kal	יָמֹחַ	—	יָמֹחַ	תָּמֹחַ	—	תָּמֹחַ
	Hiph.	יָמִיתָ	—	יָמִיתָ	תָּמִיתָ	—	תָּמִיתָ
Verbs לָה	Kal	יִגְלֶה	—	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—	תִּגְלֶה (תִּגְלֶה)
	Piel	יִגְלֶה	—	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—	תִּגְלֶה (תִּגְלֶה)
	Hiph.	יִגְלֶה	—	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—	תִּגְלֶה (תִּגְלֶה)
	Hithp.	יִתְגַּלֶּה	—	יִתְגַּלֶּה	תִּתְגַּלֶּה	—	תִּתְגַּלֶּה

This Future is employed, (a) To express command, wish, prohibition; e. g. יִכְרֹת *let him destroy*; אַל תִּסְתַּח *hide not*. (b) After וְ in a conditional sentence; as וְיִגְדֵּר *that he may tell*. (c) After the particles of negation, לֹא, אַל; אַל תוֹסֵף *thou shalt not add*; אַל תוֹתֵר *thou shalt not be preferred*.

[NOTE 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּבְדֵּל *and he divided*. Comp. § 205. Note 2; also § 101. *b*.

NOTE 2. the proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations; nor do all classes of verbs admit it; nor does any verb admit it in cases where it has a formative suffix.

NOTE 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate; for not the apocopate forms only, but also others, occasionally suffer such retraction and shortening of the final syllable; see § 101. *b. d*.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שְׁמַר, שְׁמֹרָה; קוּם, קוּמָה; סֵפֶר, סִפְרָה. *Apocopate*; as יִהְיֶה (for יִהְיֶה); גִּלָּה, apoc. גִּל; מוּל, apoc. מִל; שְׁמַרְךָ apoc. of שְׁמֹרְךָ, קִרְאָן apoc. of קִרְאָה.

*Future with Vav conversive.*

§ 208. Vav with Pattabh prefixed to the Future tense, and followed by a Daghes forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. וַאֲמַר *he said*, also וַיֹּאמֶר *he said* or *and he said*. If the *praeformative* letter of the Fut. be א, the Daghesh is omitted and the vowel is lengthened; as וַיִּקְרָא, § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. וַיִּקְרָא, § 73. Note 3.

[NOTE 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

NOTE 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. *b*.

NOTE 3. *Vav conversive* is probably a fragment of the verb וָהָה *to be*. The first letter is dropped (as it commonly is in Syriac), and the

fragment  $\text{וְהָיָה}$  is united to the Future by assimilating the  $\text{וְ}$ , (as in  $\text{וְהָיָה} = \text{וְהָיָה}$ ); so that  $\text{וְהָיָה} = \text{וְהָיָה}$  it was [that] he killed, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.

NOTE 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1:6,  $\text{וַיְהִי}$ , but with Vav conversive  $\text{וַיְהִי}$ ; so  $\text{וַיְהִי}$ , but with Vav conversive  $\text{וַיְהִי}$ .]

#### *Praeter with Vav.*

§ 209. Vav prefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

NOTE. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Praeter* usually throws the tone *forward*, as  $\text{וַיְהִי}$ , § 101 a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

#### *Occasional peculiarities in the forms of Verbs.*

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(a) Paragodic letters are often prefixed to some of the forms; e. g.

(1) *Nun*, to persons ending in  $\text{ו}$  or  $\text{י}$ ; as  $\text{וַיְהִי}$  instead of  $\text{וְהָיָה}$ ,  $\text{וַיְהִי}$  instead of  $\text{וְהָיָה}$ ; rarely to the Praeter, as  $\text{וַיְהִי}$  instead of  $\text{וְהָיָה}$ ; see § 109. c. § 146. b. (2)  $\text{וְ}$ , usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as  $\text{וַיְהִי}$  for  $\text{וְהָיָה}$ ; Niph. Praet. fem.  $\text{וַיְהִי}$ , with  $\text{וְ}$  parag.  $\text{וַיְהִי}$ ; Hiph. fem.  $\text{וַיְהִי}$ , with parag.  $\text{וַיְהִי}$ . (b) Sometimes  $\text{וְ}$  is used instead of  $\text{וְ}$ ; e. g. 1 Sam. 28:15,  $\text{וַיְהִי}$ . (3) *Aleph* paragodic or otiant, rarely; as  $\text{וַיְהִי}$  for  $\text{וְהָיָה}$  the same; so  $\text{וַיְהִי}$  for  $\text{וְהָיָה}$ , § 125. a. (4) Particples sometimes take *He* or *Yodh* paragodic, especially the latter, when they are in regimen; as  $\text{וַיְהִי}$  for  $\text{וְהָיָה}$ . (5) Sometimes the Inf. mood takes it; as  $\text{וַיְהִי}$ . (6) Also the Praeter 2d pers. fem., as  $\text{וַיְהִי}$ .

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמַר for אָמַרְי, יָזַה for יָזַהּ (comp. § 122. 1); but this usage is rare. Oftener י is written for יָ; as חָנַן for חָנַן. Sometimes ה־ for ה־; as יָדַעַת for יָדַעְתִּי, עָשָׂה for עָשִׂיתִי. So אָרַב for אָרַבָּה, etc.

(c) The prepositions בְּ, בִּי, לְ, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as בְּקָטַל for בְּקָטַלְהּ; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as לָקַח for מִלָּקַח, בָּרַח for מִבָּרַח, etc.]

## REGULAR VERBS TRANSITIVE.\*

### NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

### Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in חֲ, e. g. אָזַח from אָזַח; also 2 pers. masc. בָּנִיחָה for בָּנִיחָה (ה־ parag.), § 211. 2; יָלַחַח for יָלַחַח 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רָכַב exhibits the Fut. with Pattahh, (familiarily called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; § 181. b. The Inf. of רָכַב is רָכַב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute, קָטַל, Vav omitted; Inf. construct קָטַלְהּ, Vav *fulcrum* only; also as קָטַל. (b) The Inf. has *feminine* forms also, though rarely; e. g. like קָטַלְהּ, קָטַלְהּ, קָטַלְהּ (מְקָטַל, like the Chaldee, is doubtful).

\* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise; and so, a *potiori nomen fit*.

NOTE. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence it is shortened before Maqqeph; as  $\text{קָטַל}$  *qetöl*. Before suffixes it is shortened and transposed; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future*. These are  $\text{קָטַל}$  (Vav *fulcrum*), rarely as  $\text{קָטַל}$  except in verbs with a Guttural in the final syllable, or verbs intransitive having a Praeter with Tseri; still more seldom as  $\text{קָטַל}$ . First pers. parag. as  $\text{קָטַלְהָ}$  very rare. In pause  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ , § 146; with  $\text{ך}$  parag. the latter form ( $\text{קָטַלְהָ}$ ) becomes  $\text{קָטַלְהָ}$ . Three times the 3d plur. fem. has a praeformative  $\text{י}$  instead of  $\text{ת}$ ; e. g.  $\text{קָטַלְהָ}$  instead of  $\text{קָטַלְהָ}$ , Dan. 8: 22, also the like forms in Gen. 30: 38. 1 Sam. 6: 12.

(5) *Imperative*;  $\text{קָטַל}$  (Vav *fulcrum*), sometimes as  $\text{קָטַל}$ . Paragogic,  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ , rarely as  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ . Imp. 2d pers. fem. sing. seldom as  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ , 1 Sam. 28: 8. Second pers. masc. plur. (seldom)  $\text{קָטַלְהָ}$ ; in pause, sometimes as  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ . The Hholem here is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g.  $\text{קָטַלְהָ}$  with final furtive Pattahh, instead of  $\text{קָטַלְהָ}$ .

NOTE 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before Maqqeph,  $\text{קָטַלְהָ}$  *qig-töl*, so before a suffix,  $\text{קָטַלְהָ}$ ; Inf. and Imp.  $\text{קָטַלְהָ}$  *qetöl*.

NOTE 2. Some verbs have both Fut. *O* and *A*; e. g. such as  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ , etc., (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g.  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$ , etc. (see lexicon.)

(6) *Participles active*. Frequently written  $\text{קָטַלְהָ}$ , although the Hholem is *impure*, § 63; very seldom as  $\text{קָטַלְהָ}$ ,  $\text{קָטַלְהָ}$  or  $\text{קָטַלְהָ}$ , which are doubtful forms. With Yodh parag.,  $\text{קָטַלְהָ}$ , fem.  $\text{קָטַלְהָ}$  (from the fem. form  $\text{קָטַלְהָ}$ ). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see parad. XXI.

(7) *Participles passive*. Sometimes written  $\text{קָטַלְהָ}$  (§ 41), seldom as  $\text{קָטַלְהָ}$ . The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

### Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (1) Inf. abs.  $\text{קָטַלְהָ}$  for  $\text{קָטַלְהָ}$ , Exek. 14: 3;  $\text{קָטַלְהָ}$  for  $\text{קָטַלְהָ}$ , Ps. 68: 3. (3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. *הִשְׁמַר*, *יִשְׁכַּר*, Inf. *הִשְׁכַּר*. A *disjunctive* accent often changes the Tseri to Pattahh; as *וַיִּגְמַל*, § 129, d. § 145. The actually occurring plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as *תִּאֲכֹלֶהָ*, Jer. 24:2; so that as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as *אֶכְרֹשׁ*, *אֶדְרֹשׁ*, etc.

### Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as *דָּבַר*; oftener with Pattahh, as *הִמַּר*, specially before Maqqeph, as *מָגַט-הוּא*. (2) *Infinitive* fem. forms rather frequent, as *וַמְרָה*; with suffix, as *צִדְקָתָהּ*. (3) *Imperative A.* as *פַּלֵּג*. (4) *Participle* sometimes without *מְ*, as *שֹׁבֵה* for *מְשֻׁבֵּה*, Eccl. 4:2. § 108. a. 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. *תִּקְטֹלֶנָּה* instead of *תִּקְטֹלְנָה*; comp. § 213. 3.

NOTE 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. *קָדַשׁ-הִי*. Nun parag. usually retains it, as *יְהִיבֹנוּ*.

NOTE 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as *יִבְקֶשׁוּ* for *יִבְקֶשׁוּ*, § 73. Note 3.]

### Pual.

[§ 215. (1) *Praeter* very rarely as *קִיטַל*, a mere orthographic variation. Once *לִקְחָהּ* for *לָקְחָהּ*. (2) *Participle* sometimes omits *מְ*; as *לָקַח* for *מִלְקַח*, *כִּרַּם* for *מִמְרַם*, etc. § 108. a. 3.]

NOTE. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

### Hiphil.

[§ 216. (1) *Praeter* sometimes with Seghol under the ה, as *הִכְלִימֶנִי* instead of *הִכְלִימֵנִי*. Rarely א is put for ה, as *אֶגְאֲלֶיךָ* (Is. 63:3) 1st pers. sing. for *הֶגְאֲלֶיךָ*.

(2) *Infinitive absolute* frequently as *הִקְטִיל*, (once *אֶשְׁבִּים* Jer. 25:3, Chaldee form א for ה), or *הִקְטִיל*. (3) *Inf. construct* seldom as *הִקְטִיל*. With preposition, as *לְהִקְטִיל* and *לִקְטִיל*, § 108. b. In a few instances the praeformative has *Hhireq*; as *הִרְגִּיוּ*, like the *Praeter*. See Lev. 14:43. Gesenius (Comm. über den Jes.) supposes *וְהִמְלִיט* and *וְהִצִּיר* in Is. 31:5 to be of the same character; but nothing hinders our considering them as *Praeter* made Fut. by the ו prefixed.

(4) *Future apocopate* *יִקְטֹל*, and specially with א as *יִבְקֹטֵל*, having

a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is *וַיִּבְרְכוּ, וַיִּבְרְכוּ, וַיִּבְרְכוּ*, I Sam. 14:22. 31:2. Jer. 9:2. This is after the manner of the Aramaean.

(5) *Imperative* takes the apocopate form with Tseri, in the 2d pers. sing. masc. and 2d, plur. fem.; but it sometimes has the form *הִקְטִיל* here; and with parag. *הִקְטִיל*, and with suffix pronouns, it always follows this model; e. g. *הִקְטִילֵהוּ, הִקְטִילֵהָ*.

(6) The apoc. form of the Part. (*מִקְטֵל*) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur; e. g. *מִקְטֵלִים* as from *מִקְטֵל*, Jer. 28:8; *מִקְטֵלִים* as from *מִקְטֵל*, 2 Chron. 28:23.

REMARKS. In the Praeter the *י* is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel; but in the Inf., Fut., and Imp., the apoc. forms, and those with *י* prefixed, or preceded by *א*, take Tseri instead of *י*, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

NOTE. Respecting the tone-syllable in this conjugation, see § 100.

### Hophal.

§ 217. Some verbs have both forms, i. e. as *הִקְטֵל* and *הִקְטִיל*; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the *ה* characteristic of the conjugation remains after the praeformative, e. g. *מִקְטֵלֵהוּ* for *מִקְטֵלֵהוּ*; so in Hiph. *יְהוֹדֵה* for *יְהוֹדֵה*, verb *לָה*. Instances of Hoph. Inf. abs. occur in Ezek. 16:4 (bis). Josh. 9:24.]

### Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as *הִתְקַדַּשׁ, הִתְקַדַּשׁ*. (2) In the second and first person of the Praeter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this Penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; as *וְהִתְקַדַּשְׁתָּ, וְהִתְקַדַּשְׁתָּ*. (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. *הִתְקַדַּשְׁתָּ*. (4) *Nun* parag. usually retains and prolongs the *Pattahh*, when that vowel is used; as *הִתְקַדַּשְׁתָּ*. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. *יְהַקְדֵּר* (for *יְהַקְדֵּר*), Judg. 20:15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְפַּקְדוּ, Num. 1 : 47. 2 : 23; so הִתְפַּמָּא (for הִתְפַּמָּא), הִתְפַּמָּא (for הִתְפַּמָּא), with Qibbuts instead of Qamets Hhateph; comp. § 184.]

*Special Forms.*

§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are שָׁוֶה and שָׁרֵשׁ, part. גֶּשֶׁם Job 9 : 15, מְלֻשָּׁן (for so it should be pointed) Ps. 101 : 5, יוֹדְעָתִי 1 Sam. 21 : 3; of the latter, נִשְׁלַל, צִמְחָת, נִשְׁלַל.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; e. g. יָגַר from יָגַר, יָכַל from יָכַל; but not always; as שָׁכַל from שָׁכַל. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וַיִּגְרָה veyā-ghôr-tā.

§ 222. In the same manner, those few words which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. יָלַד, יָלַדְתִּי; שָׁאָל, שָׁאָלְתִּי.

[NOTE 1. All the futures are with *Pattahh*, unless the Praeter has *two* forms, *A* and *E*; as שָׁכַן and שָׁכַן, Fut. only יִשְׁכֵּן, as in the paradigm.]

NOTE 2. In *pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. יָבֹקֵי, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as שָׁכַן, שָׁכַן only in pause.

NOTE 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. 1., are comparatively very few.

NOTE 4. The verbs called *intransitive*, are in some cases *transitive*. As before, *a potiori nomen fit*.]



## VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb פָּעַל, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ל the third; so verbs with Gutturals may be denominated פ *guttural*, פ *guttural*, ל *guttural*, whose first, or second, or third *radical* letter is a Guttural.

*Verbs Pe Guttural; Par. III. IV.*

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. פָּעַל, פָּעַל, פָּעַל, etc.

NOTE 1. The *praeformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. פָּעַל, Hiph. פָּעַל; Hoph. פָּעַל, etc.

NOTE 2. When the final vowel is Hholem, the preceding vowels are generally (ְ); but when it is Pattahh, they are usually (ָ); e. g. פָּעַל, פָּעַל. Yet such forms as פָּעַל do sometimes occur.

NOTE 3. As (ְ) seems to be shorter than (ָ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. פָּעַל, but with פָּעַל.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the praeformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under praeformatives in the Fut. etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. פָּעַל, פָּעַל, פָּעַל, instead of פָּעַל, פָּעַל, פָּעַל. Only the verbs פָּעַל and פָּעַל in Pe Guttural make such forms as פָּעַל and פָּעַל.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יִצְמַדִּי, not יִצְמַדִּי, which would make an impossible syllable, § 42. § 140. So יִצְמַדִּי, not יִצְמַדִּי; יִצְמַדִּי, not יִצְמַדִּי.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigms shew.

NOTE. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. תִּרְמָס instead of תִּרְמָס.

*Notes on the Paradigm.*

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יִצְמַדִּי, יִצְמַדִּי, also יִצְמַדִּי. Inf. fem. like יִצְמַדִּי, יִצְמַדִּי, which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms יִצְמַדִּי and יִצְמַדִּי are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִצְמַדִּי, plur. יִצְמַדִּי. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivâ voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as יִצְמַדִּי, יִצְמַדִּי, usually having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *praeformative* may take, and sometimes does take, Pattahh; as יִצְמַדִּי, while the plural is יִצְמַדִּי.

(3) *Imperative* with א, as יִצְמַדִּי, יִצְמַדִּי. With ה parag., as יִצְמַדִּי. Imp. fem. sing. יִצְמַדִּי, יִצְמַדִּי Ruth 3: 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יִצְמַדִּי, or (according to the rough enunciation) יִצְמַדִּי. But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2. above), as יִצְמַדִּי, יִצְמַדִּי; very seldom with Pattahh in other cases, yet sometimes so, as יִצְמַדִּי Gen. 31: 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as **נָעֲלָמִים, נָעֲלָמָה, נָעֲלָם**. In Esth. 8: 8, we find **נָחֲמִים**, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as **נָחֲמִיר**. Peculiar is **נָחֲמָה**, § 142. c. 1. Vav prefixed changes the composite Sheva to the *A* class; e. g. **וְנָחֲמָה**, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. **וְנָחֲמִיר** (Josh. 7: 7) for *Inf. absolute* **וְנָחֲמִיר**; **נָחֲמִיר**, *Inf. abs.* (Deut. 26: 12) for *Inf. const.* **נָחֲמִיר**. (3) *Future* with rough enunciation. **נָחֲמִיר**; and so the Part. **נָחֲמִיר**. (4) **נָחֲמִיר** is for **נָחֲמִיר**, § 119. c. 1; for the omission of the *א*, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, **נָחֲמִיר**; also (rarely) **נָחֲמִיר**, § 142. c. 1; **נָחֲמִיר**, *Inf. abs. sui generis*, Ezek. 16: 4.

NOTE. The Daghesh'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first radical.]

#### Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the *Inf. const.* in Kal takes Hholem; comp. § 244. b. Note 2.

E. g. Fut. **נָחֲמִיר**, rarely as **נָחֲמִיר**; Piel **נָחֲמִיר**, **נָחֲמִיר** (see § 33); Hiphil Imp. **נָחֲמִיר**, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghesh. Verbs Ayin Resh imitate them in this; § 111. § 112.

#### Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as **נָחֲמִירָה**, **נָחֲמִירָה**; also as **נָחֲמִירָה**. (2) *Future* anomalous **נָחֲמִיר**, § 142. c. 1.

(b) PIEL. Praeter with middle א, takes either Tseri or Hhireq impure before it; as גָּמַחַן, גָּמַחַן. Middle ה prefixes impure Hhireq; as בָּהֵן. Middle ו and ע, Hhireq impure and rarely Tseri; as בָּהֵשׁ, בָּהֵר, אָהֵר, בָּהֵר, בָּהֵר. Resh demands Tseri; as בָּהֵר.

Future, Inf., Imp., and Part. with middle א and ר, usually require Qamets before them; as יִשְׁמָר, בָּרַךְ, מָבָרַךְ. But ה, ו, ע, most commonly prefix Pattahh; as יִרְחֹם, יִרְחֹם, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e. g. Inf. בָּהֵר, Fut. יִבְהֵר, etc.

(c) PUAL. Here compensation is usually made for Dagheesh excluded, by Hholem, e. g. בָּרַךְ, בָּרַךְ; but sometimes by Qibbuts impure, as רָחַם, רָחַם; see § 33.

(d) HITHPAEL. Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under b. The accent affects Pattahh here in a peculiar way; e. g. הִתְנַחֲמָהּ, instead of הִתְנַחֲמָהּ, which is explained by § 142. a, and § 144. מְהִיץ=מְהִיץ (§ 187. b. 3) is an instance of *Hithpoel*.]

*Verbs Lamedh Guttural; Par. VI.*

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

NOTE. The 2d pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. שָׁמְעָה instead of שָׁמְעָה, § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שָׁמְעָה, i. e. with *Raphé*. Punctuation like שָׁמְעָה is very rare.

§ 234. Where the Guttural is preceded by ה, ו, י, im-mutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as שָׁמַע; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as שָׁמְעָה.

NOTE. The Imp. appears to have Hholem sometimes; e. g. שָׁמְעָה, Gen. 43: 16.

§ 236. All the forms with pure final Tseri may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. פָּחַץ or פָּחֵץ.

NOTE 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

NOTE 2. Verbs פָּחַץ frequently imitate this class of Guttural verbs, by taking Pattahh as their final vowel.

### IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular פָּ, i. e. in the first radical (§ 223). (b) Those which are irregular פָּ, i. e. in the second radical. (c) Those which are irregular פָּ, i. e. in their third radical. (d) Those which are irregular פָּ and פָּ, i. e. in their first and third radical.

#### I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פָּ, פָּ, and פָּ, i. e. whose first radical is פָּ, פָּ, or פָּ.

#### VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with פָּ for their first radical belong to the class Pe Guttural, above described, פָּ being treated as a Guttural. The verbs which really belong to the class now in question, are those in which פָּ as first radical is *quiescent*.

[NOTE. Of these there are only *five*, viz. פָּחַץ, פָּחֵץ, פָּחֵץ, פָּחֵץ, פָּחֵץ. Three more, viz. פָּחַץ, פָּחֵץ, פָּחֵץ, sometimes exhibit a *quiescent* פָּ, and sometimes a *guttural* one; e. g. פָּחֵץ, פָּחֵץ. For other explanations, see under paradigm VII.]

*Notes on the Paradigm.*

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative which designates the first person; e. g. אֶמַר instead of אֶאמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as אָמַר (not אֶמַר); in אָרַב the Fut. has both forms, e. g. 1st. pers. sing. אֶרַב and אָרַב. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; e. g. יִאָכַל; with a *conjunctive* one, Pattahh is very common in the same syllable, e. g. יֹאכַל.

NOTE. Quiescent א here is not unfrequently omitted in writing; as יִסַּף for יִסְפֵּה, יִמְרֶה for יִמְרֶה, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אֲמַר, § 119. c. 1. *Imperative* once אֲמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִאָמַר. (2) PIEL admits contraction; as מִלֵּף for מִלֵּף, מִלֵּף for מִלֵּף; see § 118. Note 3. (3) HIPHIL also admits contraction in a little different manner; e. g. הִקְבִּיל for הִקְבִּיל.—*Future*, וְיִאָצֵל (with accent retracted § 129) instead of וְיִאָצֵל, וְיִאָצֵל for וְיִאָצֵל; see § 119. c. 1. Fut. once with Hholem, as אֶבְרַח, Jer. 46: 8.—*Imperative*, הִקְבִּיל for הִקְבִּיל, § 119. c. 1. (4) HOPHAL, יִכְבֹּל (י for א § 122. 2) for יִכְבֹּל, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָלַד = יָלַד. (2) Those whose first radical is properly Yodh; as יָצַח. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original י ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as *יָשַׁב*, etc., as in Par. VIII.

[NOTE. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1 pers. sing. Fut. parag. *יָשִׁיבָה* (from *יָשַׁב*), *יִשְׁכַּר* (from *יָשַׁר*), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as *יָרַע*, not *יִרַע*. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as *יִשְׁוֶן*, *יִרַשׁ*, *יִרַשׁ*; see in Par. VIII.

[NOTE 1. Yodh quiescent is sometimes omitted here in writing; as *יָשַׁב* for *יָשַׁב*, Ps. 102: 5, § 63. So *יִרְאֶה* for *יִרְאֶה*.

NOTE 2. The Inf. construct of the masc. form, is not analogical here with that of the forms of final Tseri in the Future. It takes Hholem; as *יָשַׁב*, *יִשְׁוֶן*. One would naturally expect Pattahh.

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. *יָצַק*, Imp. *צַק* and *יָצַק*; *יָקַר*, Fut. *יִיקַר*, also *יִיקַר* or *יָקַר*. The lexicons note such.]

#### *Notes on the Paradigm.*

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. *יָלַדָה* (not *יָלַדָה*) from *יָלַד*, § 113. But sometimes the apocopate masc. form is used; as *יָלַד* from *יָלַד*. Another fem. form of the Inf. is as *יָלַדָה* from *יָלַד*. The suffix Inf. fem. is as *יָלַדָה* (שָׁבָתִי) from *יָשַׁב*; so *יָלַדָה* (רָדָתִי) from *יָרַד*, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.

Note 2. The feminine forms are as יִבְלָהּ, from יָבַל; יִרְאָהּ from יָרָא. Forms with Vav *fulcrum*, as יִשְׁוֹן.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in וְלֵעָב, with tone retracted, § 129. With הִי parag., as יִרְעֶה, יִרְעֶה. Altogether anomalous is the Fut. יִרְעֶה.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic* letter; as יִרְעֶה, יִרְעֶה (יִרְעֶה), from יָרָא, יִרְעֶה masc. forms; so with הִי parag., as יִרְעֶה, יִרְעֶה, masc. יִרְעֶה, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יִרְעֶה, יִרְעֶה with retracted tone, § 129.

NOTE. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as אֶמְשֶׁב, אֶמְשֶׁב, etc.; not אֶמְשֶׁב, etc., as in most other analogous cases.

(2) Part. plur. const. נוֹגֵי (instead of נוֹגֵי) from נָגַה; also נוֹקֵשׁ with Tseri, instead of נוֹקֵשׁ, from נָקַשׁ.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghes in the second; e. g. וְיִבְשֶׁב instead of וְיִבְשֶׁב, וְיִבְשֶׁב for וְיִבְשֶׁב, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as וְיִבְשֶׁב. Sometimes the characteristic הִ is retained in the Future, as וְיִבְשֶׁב, יִבְשֶׁב; so וְיִבְשֶׁב, יִבְשֶׁב, from יָבַשׁ, יָבַשׁ; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as וְיִבְשֶׁב for וְיִבְשֶׁב, Gen. 8:17; so וְיִבְשֶׁב for וְיִבְשֶׁב, Ps. 5:9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. וְיִבְשֶׁב, וְיִבְשֶׁב, וְיִבְשֶׁב.]

SECOND CLASS OF VERBS PE YODH; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

NOTE. Only seven verbs belong to this class; viz. יָמַר, יָגַל, יָמַב, יָמַר, יָמַר, יָמַר, יָמַר Hiph.

§ 249. *The Future Kal* here is sometimes with Pattahh



and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. יִיטב, as in the paradigm; but also יִיָצַר, יִיָצַר, יִיָקַץ, יִיָקַץ. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Patahh. No Infin. form occurs here.

*Notes on the Paradigm.*

[§ 250. HIPHIL, as the paradigm shews, may be written either *plene* or *defectivè*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; e. g. יִיָצַר, Prov. 4 : 25; יִיָצַר, Hos. 7 : 2. Comp. § 247. g. ו, and ה.

NOTE. Two Futures are altogether anomalous; e. g. יִיָטֵב, Job 24 : 21; also יִיָגִיד. The like to this is יִיָנַע, in Kal Future, Ps. 138 : 6. § 247. c.

(2) *Imperative* once retains a moveable Yodh in the Qeri, יִיָצַר, Ps. 5 : 9. So the Part. of Hiphil, as יִיָמִינִים 1 Chron. 12 : 2.]

THIRD CLASS OF VERBS PE YODH; PAR. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[NOTE 1. Only four verbs belong wholly here; viz. יִיָצַח, יִיָצַח, יִיָצַח, יִיָצַח. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יִיָסַד, יִיָסַד, יִיָצַק, יִיָצַר, יִיָשַׁר.

NOTE 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots סָךְ. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience's sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[NOTE. In this case, the Imper. more commonly takes the parag. form, as *אָשֶׁה, אֶשֶׂה, תֵּשֶׁה, תִּשֶׂה*. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as *אֶשֶׂה* in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. *נִקֵּם, נִקְּם*; Fut. *יִקְּם*; Inf. and Imp. *נִחַץ, נִחְּץ*, Fut. *יִחְּץ*.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the peculiarities of verbs פִּי.

NOTE. The reason is, that the Daghes (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as *נִחַם*, not *נִנַּחַם*, the vowel in the first syllable being prolonged as usual, § 112. Note. § 29. The verb *נִחַם* more usually drops נ in the Fut. of Kal; as *יִחַם*, but also *יִחְּם* 2 person. In other respects, the verbs just named are regular in respect to Nun.

#### Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like *אֶשֶׂה*, occurs only in six verbs. Once Inf. *אֶשֶׂה*, from *נִשָּׂא*, Ps. 89: 10. The reg. form *נִשָּׂא*, *נִשְׂא*, is most frequent. Some verbs have both forms; as *נִשָּׂא* and *נִשְׂא*. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as *תִּשָּׂא, תִּשְׂא*.

(2) Future Hholem is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in *נִחַץ*. Some verbs have both Fut. O and A; as *נִדָּר, נִדְּר*. Some at one time retain נ, and at another omit it, in different examples of the Fut.; as *נִצַּח, נִצְּח*, etc.

(3) Imperative, like the Inf. seldom drops the radical נ, § 252. b. The abridged forms are like *אֶשֶׂה, אֶשְׂה* (before Maqqeph - *אֶשְׂה*), *אֶשְׂה, אֶשְׂה*; from *נִחַץ*.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a daghes or prolongs the vowel; as *נִשָּׂא*, Piel and Niph. *נִשָּׂא*; *נִחַם*, Pi. and Niph. *נִחַם*; § 253. Once with Hho-

lem, as *לָמַד*. (2) *Infinitive abs.* sometimes as *לִמְדוֹ*, *לִמְדָהּ* Ps. 68: 3, *לִמְדוֹךָ* Jer. 32: 4. (3) *Participle* once as *לִמְדָהּ*, with suffix *הָ*.

(c) HIPHIL very rarely retains the *נ*; as *לִמְדָהּ*, *לִמְדָהּ*. So in Hophal, *לִמְדָהּ*. The usual vowel in Hophal is *short Qibbuts*, as in the paradigm.

NOTE. The verb *לָמַד* imitates *לָמַד* in Kal; see lexicon. The verb *לָמַד* assimilates its final *ד* also, before suffixes beginning with *ח* or *נ*; as *לִמְדָהּ* instead of *לִמְדָהּ*, *לִמְדָהּ*, etc. The Inf. is *לָמַד* for *לִמְדָהּ* (§ 157. 2), with suff. *הָ*, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shews that the sound of *נ* was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will shew that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

## II. CLASS OF IRREGULAR VERBS.

(*Verbs Irregular 5.*)

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

### VERBS AYIN DOUBLED (ע''); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as *סָבַב*, Praet. *סָבַב*, Inf. *סָבַב*.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω*, *τιμῶ*, *φιλέω*, *φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important. ~

#### *First law of contraction.*

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether a

proper vowel or a Sheva), and the vowel belonging to the second radical is then *transferred* to the first radical.

E. g. קָבַב, קָבַב; קָבַב, קָבַב; קָבַב, קָבַב, etc. The alterations occasioned in the formative prae-fixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Daghes forte in the middle radical, are incapable of contraction; e. g. קָבַב, קָבַב, קָבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), cause the second radical to reappear by a Daghes forte, but does not restore to the first radical its original vowel.

E. g. קָבַב, contr. קָב, with accession קָבַב קָבַב (not קָבַב), קָבַב, קָבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghes in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables הַ and הֵ (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Praeter הַ, as קָבַב, קָבַב; in the Fut. and Imp. הֵ, as קָבַב, קָבַב. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praeformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. קָבַב instead of קָבַב.

NOTE. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. קָבַב appears to come from a full Fut. קָבַב (like the Arabic Future); so that when ו is thrown, by contraction, into the second syllable, and Pattahh under the Yodh praeformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have קָבַב apparently for קָבַב, and in the Fut. קָבַב for קָבַב; in Hiph.,

הִקָּב from הִקָּבַב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. גִּמַּר, apparently from גִּמְרַר; so Niph. נָחַל as from נִחְלַל; Inf. נִחְלַל, as from נִחְלַל, etc.

*Second law of Contraction.*

§ 261. This is, to insert a Daghesth in the *first* radical after praeformatives, to give those praeformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ה and י־ are also omitted in this case.

E. g. Kal Fut. יָסַב, etc., Hiph. יָסַם (from יָסַם) instead of יָסַם; Hoph. יָסַח (from יָסַח) instead of יָסַח.

NOTE. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular daghesth'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188. § 175. a.

§ 263. Verbs ע"ל with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesth forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח, contracted שָׁח, 3d. pers. fem. שָׁחָה, 1 pers. שָׁחִי.

NOTE 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

NOTE 2. The student must not fail to note, that in Kal verbs ע"ל often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is נָחַן, Fut. נָחַן and נָחַן; so נָחַן, Hiph. נָחַן regular.

*Notes on the paradigm.*

[§ 264. (a) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. רָמַם, 3 Plur. רָמּוּ; and so רָבּוּ, etc. Once, רָמּוּ=רָמּוּ, Ps. 64:7; comp. § 266.

(2) *Infinitive constr.* sometimes with Pattahh; as שָׁן, גָּל. Inf. fem. רָעָה from רָעָה. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. גִּיל, דָּוֶם, צוּר. So Imp., even when it has a Daghesth, as קוּשׁ, דּוּמִי. Rarely has the Inf. a Shureq, as בּוּר, Ecc. 9. 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it, as חָקוּ, חָקוּ; חָם, חָם-תּוֹם.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as יָעוֹז, for יָעוֹז. This Hholem is shortened by losing the tone: as יָחֹן, יָחֹן-נֹי, Ps. 67: 2, or יָחֹן-נֹי Is. 27: 11; יָחֹן-נֹי.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the praeformative; as יָמַר, יָמַר, יָמַר 1 pers. with Yodh fulcrum (§ 64) from יָמַר; but יָגַל in Amos 5: 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as יָרִיץ, יָרִיץ. So the second kind of contracted Future; as יָחֹם (= יָחֹם) instead of יָחֹם, from יָחֹם.

(4) *Imperative* also has Pattahh sometimes, as גָּל; with דָּ parag. as יָנִי; with Resh, as יָנִי. It also has Vav fulcrum, as יָנִי, Josh. 10: 12, (No. 3 above). The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as יָנִי, יָנִי.

### Niphal.

[(b) (1) *Praeter* sometimes with Tseri, as נָקַל; also with Hholem, as נָקַל, Is. 34: 4. The praeformative has sometimes other vowels besides Qamets; e. g. נָקַל from נָקַל; נָקַל from נָקַל; נָקַל from נָקַל; where the vowel under נ is long, because the Daghesth forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find נָקַל (from נָקַל), Ezek. 22: 16; נָקַל (from נָקַל), Jer. 22: 23.

(2) *Infinitive abs.* with Hholem; as יָבֹז, יָבֹז. *Inf. const.* with Tseri; as יָבֹז, יָבֹז, § 261. § 112.

(3) *Future* with Hholem as יָדֹם; with Resh, יָדֹם 2d pers., יָדֹם 3d pers. plur., from יָדֹם.

(4) *Imp.* with Hholem; as יָדֹם. (5) *Part.* with Tseri, as יָדֹם.]

### Hiphal.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels; e. g. הִסֵּב Hiph., 2 pers. הִסֵּבְתָּ, etc.

(1) It should be noted here, that Hiphil not only takes a *PATAH final*, in case it has a Guttural or a Resh in the last syllable, as הִשָּׁח, הִמַּר; and in pause, as הִשָּׁחַ, § 145; but also (not unfrequently) without either of these reasons; as הִרְקַב, Part. מַצֵּל.

(2) *Praeter* once הִזַּל=הִזִּיל, § 261. *Sui generis* is הִסְתִּיתָ for הִסְתִּיתָ, Prov. 24: 28; unless it may come from הִסְתִּיתָ, which is more probable. (3) *Future* with tone retracted, וְהִסֵּב, etc.

(d) HOPHAL has no special anomalies except the manner in which the praeform. is pointed, הִסֵּב for הִסֵּבְתָּ.]

§ 265. *Resemblance between verbs ע" and ע".* This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע" exhibit the same appearance as verbs ע".

E. g. Inf. בִּיר from בָּרַר, בְּחִיקוֹ (instead of בְּחִקוֹ) from חָקַק. Fut. יִרְוֶה, etc. Hiph. Inf. הִחִמְדָּה (for הִחִמְדָּה) from חָמַם. Fut. יִשִּׁים, from שָׂמַם; יִחִיתָ (for יִחִיתָ) from יָחַת. It may be justly doubted, however, whether the root is not ע" in all such cases; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs ע", with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesh forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. נִבְּרָה for נִבְּרָה, נִבְּרָה for נִבְּרָה; Inf. נִחְמַם for נִחְמַם; Niph. נִבְּקָה for נִבְּקָה, Is. 19: 3; Fut. נִבְּדָה for נִבְּדָה, Jer. 8: 14. But these anomalies are by no means frequent.

NOTE. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri etc. in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc., and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc.

The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

*Remark 3.* Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

*NOTE.* This species of verbs might also be justly called *contracted*, so that verbs ע"ב may be named the *first* class of *contracts*, and verbs ע"ב the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs ע"ב; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנַם, contracted קָנַם=קָנַם; the original ו conforms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qanets*. So Praeter *E* and *O*; e. g. מָנַח, contr. מָנַח=מָנַח, Vav conforming to the final vowel Tseri (§ 117. 2); בָּרַשׁ *bā-vōsh*, contr. בָּרַשׁ *bōsh*. In Hiph. Fut. יִקְרִי, contr. יִקְרִי, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praeformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הִוְקַם, there seems to be a transposition of the Vav to the first syllable, as if הִוְקַם were put for הִוְקַם. But see and comp. Hoph. of verbs ע"ב, § 260. Note. § 264. d.

N. B. All the forms where Vav takes a Daghest forte, and also, where it is immediately followed by ה as a third radical, are capable of contraction; e. g. עָוִד, עָוִדָה, etc.

(b) The praeformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to



have differed from the common regular forms; like those in verbs ע"ל § 260 with the Note.

E. g. Kal Fut. יָקִים, as if from יָקְרוּם (comp. the Arabic Fut. يَكْرِمُ); Part. קָם, as if from קָמָם, an old Part. form; Imp. and Inf. קִים, as if from קָמָם. So in Niph. נָקִים, as if from נִקְרוּם; Hiph. יִקְרִים, as from יִקְרוּם, etc.

(c) In like manner as verbs ע"ל (§ 259), these verbs in some cases insert ה and י (with the tone) in the Praeter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Praeter, נִקְרִימוּם, נִקְרִימוּם; Hiph. יִקְרִימוּם; Kal Fut. יִקְרִימוּ. So far as the principle extends, it is developed in the same manner as in verbs ע"ל. But in verbs ע"ל it extends only to the Praeter of Niph. and Hiphil as to the epenthetic ה, and only to the Fut. of Kal as to י; while in verbs ע"ל it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ע"ל; see § 100. g.

§ 269. Piel, Pual, and Hithpael, are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are קָרָה, עָרָה. Most instances of Piel assume Yodh; as קָרַם, קָרַב, קָרַב, etc. In regard to the difference between סִבֵּב in verbs ע"ל and קָרַם here, see § 175. b. Note.

REMARK 1. The 2d and 1st persons in Kal Praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphal throughout.

REMARK 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יָקִים (instead of יָקִים which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for aught that we can see; but its present form distinguishes it more clearly from the Fut. of verbs ע"ל. So in Niph. Praet., נָקִים (instead of נָקִים) the vowel having conformed to the

**Vav, § 117. 1.** So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

### *Notes on the Paradigm.*

[§ 270. (a) KAL. (1) *Praeter* rarely as קָאם, Hos. 10: 14. Fem. 3d pers. once with ה, as שָׁבַת (like the Chald., Syr., and Arab.) for שָׁבַת, Ezek. 46: 17. In Mal. 3: 20, פָּשַׁחַם comes from פָּשַׁח=פָּשַׁח, comp. § 181. b. Very seldom is the 3d Person with Pattahh; e. g. בָּרַח, טָח, as if from בָּרוּחַ, טָחוּ.

The parad. exhibits a verb *final Tseri*. The final ך of ךַּ, (and of other verbs ending with ך), before a suffix beginning with ך, is designated by a Daghes in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class פֿו. They retain the ו in the 3d. pers. Praeter, because it is homogeneous, and the third person is protracted; e. g. בֹּאֵר, בֹּאֵשׁ. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. בֹּאֵשׁ, בֹּאֵר, בֹּאֵשׁ, בֹּאֵר, בֹּאֵשׁ, בֹּאֵר, בֹּאֵשׁ. Inf., Imp., Part. also, בֹּאֵשׁ. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מוֹחַ, בּוֹחַ, etc. The Vav is sometimes omitted; as חֹבֵל, etc.

(3) Future sometimes with *O* instead of *U*; as רָחֹם, רָבוֹשׁ, רָבֹואַ. Forms defectively written are רָקֶם, רָקֵם, etc. Fem. plur. sometimes without the epenthetic ף, as תִּשְׁבְּרָה, or תִּשְׁבֵּן, instead of תִּשְׁבְּרִינָה.

*Fut. apoc.* as יָקֹם, with Hholem pure and mutable; e. g. וַיָּקֹם *vāy-yā-qōm*, וַיִּשָּׁבֵן *tā-shōb-nā*, where the Hholem has been shortened. It is sometimes written as יָקִים (*Vav fulcrum*); sometimes it appears with *Qibbuts*, as יָקִים. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as וַיִּרְשֶׁה, וַיִּזְחֶה.

(4) *Imperative* also is sometimes *defectively* written, as מֵת, קָם, etc.; § 63. *Paragogic* forms; שָׁבָה, קִימָה, etc. *Imp. apoc.* as מֵל; like the Fut. with *O* pure.

(5) *Participle* with *O*, as *כִּלְיוֹת* which covers, Is. 25:7, and so *בְּיָמֶיךָ*; with *E*, as *מַחֲרִיבֵם*, § 202. With *א* retained, as *שָׂאֵם*, *שָׂאֵם*=*שָׂאֵם*.]

*Niphal.*

[(b) (1) *Praeter* rarely with Tseri penult, as נָעוּר. Out of the 3d pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. י. Hholem rarely remains; as נִפְצוּתָם.]

(2) *Infinitive const.* rarely with U; as הוֹדוּשׁ. (3) *Participle* also has rarely U; as נִבְּוִיָּם for נְבוּיָם=נְבוּיָם.]

*Hiphal.*

[(c) (1) *Praeter* written defectively is rare; as הָעִיר=הָעִיר. Sometimes the epenthetic י is omitted; as הַנְּסוּתָהּ=הַנְּסוּתָהּ, instead of הַמִּיחֻתָּהּ. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. הַמִּיחֻתָּהּ for הַמִּיחֻתָּהּ, הַמִּיחֻתָּהּ, etc. Sometimes Tseri is used instead of Hhireq; as הַרְמֻתָּהּ, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Pattahh; as הַרְמֻתָּהּ.]

Peculiar is הָרַע, הָרַע, and הָפַר, as if from roots עַל; see lexicon. Once הָסִירָהּ (from סִירָהּ), like verbs עַל in the second form of contraction, § 261. The praeform. הָ (in the derivatives of עִיר and עִיר) takes Pattahh instead of a comp. Sheva; e. g. הָעִירָהּ, הָעִירָהּ, and thus in respect to the other verb.

(2) *Infinitive fem.* once הָנִסָּה, apoc. form of masc. הָנִסָּה. *Infinitive abs.* once הָעִיר because of the Guttural. (3) *Future* רָאִינִי; comp. forms in § 261, which this imitates. The plur. fem. is תִּקְרָאנָה (instead of תִּקְרָאנָה), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. הָעִירָהּ. With a Guttural or Resh; as הָרַע, הָרַע.

(4) *Imperative* once with Tseri; as הָשִׁיב, 2 K. 8: 6. (5) *Participle* rarely as מְסִירָהּ, מְסִירָהּ (for מְסִירָהּ), imitating verbs עַל; see § 261.]

*Other Conjugations.*

[(d) HOPHAL is sometimes written with *Qibbutz vicarious*; as הָפַר, instead of הָפַר, § 39.]

(e) POLEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עַל, i. e. like Piel, Pual, etc., in regular

verbs, as the former stand in the place of the latter. Polal occurs in only *four verbs*.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as *הִתְפַּלֵּל*. Once the ה of the praeform. is omitted in the Part., as *בְּמִתְקַדְּמָם* for *בְּתִקְדָּמָם*, Ps. 139: 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in *כָּוַן*; and Hithpalpal only in *חָוַן*.]

§ 271. *General remarks on verbs ע"ו*. (a) The great similarity of them to verbs ע" is very manifest, from § 263, a. b. c. d; and indeed from many of the forms produced under § 270, specially under § 270. c. 1. It might, however, be doubted whether more or less of these forms, so much like ע" , have not a root belonging to that species of verbs. The resemblances in the general principle of contraction, are too manifest to escape notice.

[ (b) The number of verbs ע" is about 141. Of these 13 are לָזַח, and incapable of contraction, § 268. a. N. B; 6 resist contraction, viz. *גָּנַע*, *חָנַח*, *חָנַח*, *חָנַח*, *חָנַח*, and *חָנַח*; the rest are contracted. Five only have the conj. Piel.]

#### VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms of Kal.

§ 273. Out of Kal, verbs ע" in all respects are like those ע".

#### *Notes on the Paradigm.*

[§ 274. KAL. (1) *Praeter* retains the Yodh only in three verbs, viz. *יָדַע*, *יָדַע*, *יָדַע*; and where this is retained in declining, the epenth. ו is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the *Praeter* conform to that of verbs ע".

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. *יָדַע*, *יָדַע*, *יָדַע*. (3) *Participle* in one case is regular, viz. *אֹדֵיב*, from *אָדַב*.

NOTE. Very few verbs are exclusively ע"; most being also ע" in Kal. The older grammarians and lexicographers admitted no class ע"; but ranked such forms as *יָדַע* under Hiphil, with an *aphaeresis* of the

ד. But as this is without other example, and as the kindred languages exhibit verbs ע, this class is now generally admitted.]

### III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

#### VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs ל, Aleph is either *quiescent* or *otiant*, when it *ends* a word or syllable.

§ 277. The general laws of quiescence are, (a) In the Praeter of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, ל quiesces in Tseri. (b) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, ל quiesces in Seghol. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. מַצֵּחֵךְ, מַצֵּחֵנִי, מַצֵּחֵהוּ, etc. In Kal. the Fut. מַצֵּחַ with Pattahh becomes מַצֵּחַ, by reason of ל quiescent; in Niph. we have נִמְצָא instead of נִמְצָא; Pual, מִצָּח instead of מִצָּח, etc. § 115.

NOTE. But the vowels made long by such quiescence, do not remain *immutable*. The laws of declension supersede the laws of quiescence; and Qamets, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. מַצֵּחַ, fem. מַצֵּחָה; Fut. מַצֵּחַ, 3d fem. מַצֵּחָה, etc. See § 127. Exc. 4. So Piel מַצֵּחַ, fem. מַצֵּחָה, etc.

#### Notes on the Paradigm.

[§ 278. (a) KAL. (1) *Praeter of verbs final Tseri* usually retains the Tseri here; as יָרָא, יָרָא, יָרָא, etc. The 3d pers. sing. fem. sometimes takes ה (like the Aramaean); as קָרָא, Is. 7:14. Sometimes these verbs are written *defectively*; as מָצָחִי for מַצֵּחִי, § 63.

(2) *Infinitive fem.* יִרְאָה, יִרְאָה; also with ה, as יִרְאָה־הָ, etc.

קראות (with ו fulcrum merely) = קראת; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs לזה. *Infinitive masc.* sometimes as קראו=קרא, § 63.

(3) *Imperative* יראו ye-rû=יראו, see § 118. In plur. fem., קראן apoc. for קראנה; קראנה for קראנה (from קרא) is *sui generis*, Cant. 3: 11; Comp. § 118. Or is the root קרא?

(4) *Participle fem.* מראת for מראת, יוצת for יוצת, § 119. c. 3. With suff. בראת, for בראת, § 118.

(b) NIPHAL. (1) *Praeter fem.* נראת; see under a. 1. above. Forms defective, נראת for נראת. (2) *Infinitive abs.* נקרא. (3) *Participle* sometimes as נמצא, seemingly from נמצא.

(c) PIEL. Inf. sometimes as מלאה, מלאה; comp. a. 2. above.

(d) HIPHIL. *Praeter defective*, as הרהיב=הרהיב; Inf. also הרהיב, Jer. 32: 35.]

*Interchange of forms between verbs לא and לו.*

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency towards this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E.g. verbs לא imitate verbs לו:

(1) As to vowels.				(2) As to consonants.			
[KAL	קראת for	קראת	KAL Imp.	קרא for	קרא		
Part.	מרא for	מרא		קרא for	קרא		
PIEL	מלא for	מלא	Fut.	קראנה for	קראנה		
	קראת for	קראת	NIPH.	קראה for	קראה		
Fut.	קרא for	קרא		קראה for	קראה		
Inf.	מלאה for	מלא	Inf. const.	קראה for	קראה		
NIPH.	קראה for	קראה	PIEL	קראה for	קראה		

(3) *As to both vowels and consonants.* KAL קרא for קראה, קרא for קראה, see § 118. Part. act. קראה for קראה, § 118. קראה for קראה, § 118. Pass. קראה for קראה, Ps. 32: 1.

NIPH. קראה for קראה. Fut. קראה for קראה, § 118.

PIEL. קראה for קראה, § 118.

HIPH. קראה for קראה. Part. קראה for קראה.

HITH. קראה for קראה.

Compare with these resemblances to verbs לָה, the similarities of those verbs to לָה, in § 290. See on the general principle of such interchanges, § 122.]

### VERBS LAMEDH HE; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Patahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

NOTE. Verbs originally לָה are few; e. g. as הָשַׁב for הָשַׁב, 1st pers. Praet. הָשַׁבְתִּי; most verbs לָה are originally לָה. Only the *derivate* forms develop the original root; e. g. נָקַי from נָקַה=נָקַי; נָקַצוּ from נָקַצוּ=נָקַצוּ. Verbs with ה Mappiq, i. e. ה moveable, are verbs which originally have a final ה, and belong to the class of ל Gutturals.

§ 281. The final radical in these verbs either quiesces or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for ה; as הָלַחְתָּהּ, הָלַחְתָּהּ, etc. (2) *Participle pass.*; as גָּלִי גָלִי; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take הָ throughout; excepting the Imp. 2 masc. sing. which has הָ, and the Inf. abs. which has הָ.

(c) Before sufformatives beginning with a consonant, (1) The *Praeter* of Kal has הָ. (2) The *Praeter* of all the derived conjugations, has הָ. (3) The Fut. and Imp. throughout have הָ; see paradigm.

(d) Before sufformatives beginning with a vowel, the Quiescent falls away.

E. g. גָּלוּ instead of גָּלִי, גָּלִי for גָּלִי, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. יִגְלֶיךָ instead of יִגְלוּ or יִגְלֶיךָ, § 157.

NOTE. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

*Notes on the Paradigm.*

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂה for עָשָׂה, comp. § 278. a. 1. With Vav moveable once, עָשָׂה, Job 3: 26. Forms written *defectively* are rather unusual; as בָּנִיתִי בְּנִיתִי.

(2) *Infinitive abs.* sometimes drops the ה, and takes the form גָּלוּ for גָּלוּה, etc. Twice it takes ה; as שָׁחַח, שָׁחַח. *Infinitive constr.* (rarely) as קָנָה, עָשָׂה. Fem. form. רָאָה (רָאָה), retaining the Vav, Ezek. 28: 17. Once הָיָה, in Ezek. 21: 15.

NOTE. The usual Inf. constr., as גָּלוּה is a fem. Segholate form, and is merely a contraction of גָּלוּהָ; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (α) תִּהְיֶה, תִּהְיֶה, תִּהְיֶה, (instead of תִּהְיֶה, תִּהְיֶה, תִּהְיֶה), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as חָשַׁבְנָה for חָשַׁבְנָה; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as תִּרְאֶינָה, 'and even falls out here also, as חָשַׁבְנָה.]

*Apocopate Future of Kal.*

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.				(2) Third pers. without a furt. vowel.			
	full form.	apoc. usual form.		full form.	apoc. nude form.		
Sing.	3	יִגְלֶה (יִגְלֶה)	a	יִגְלֶה	יִגְלֶה (יִגְלֶה)	i	
—	2	תִּגְלֶה	b	יִגְלֶה	יִגְלֶה, יִגְלֶה, יִגְלֶה (יִגְלֶה)	j	
—	1	אִגְלֶה	c	יִגְלֶה	יִגְלֶה, יִגְלֶה, יִגְלֶה (יִגְלֶה)	k	
(Plural)	1	נִגְלֶה	d	יִגְלֶה	יִגְלֶה (with Pattahh furt.)	l	
gutt.	3	יִשְׁעָה	e	יִשְׁעָה	יִשְׁעָה Job 31: 27.	m	
—	2	תִּשְׁעָה	f	יִשְׁעָה	יִשְׁעָה, יִשְׁעָה, יִשְׁעָה (in otio § 57 a)	n	
gutt.	3	יִשְׁעָה	g	יִשְׁעָה	יִשְׁעָה, יִשְׁעָה, יִשְׁעָה Ps. 72: 8.	o	
—	3	יִשְׁעָה	h	יִשְׁעָה	יִשְׁעָה	p	



NOTE 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

NOTE 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not נִתְּנָה, נִתְּנָה, etc. On the other hand, the third person very rarely has a Tseri in the penult, like נִתְּנָה from נִתְּנָה, under *a*.

NOTE 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but הָ and וָ may take Hhireq, as in *h*.

NOTE 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קִשָּׁה, גִּרָה, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יָדָה (*yî-lläd?*) is only *furtive*, as the Daghes lene in דָ shows.

NOTE 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words, which have a final Yodh; e. g. יָדָה instead of יָדָה or יָדָה, etc. See the ground of this, in § 120. *b*. So also יָדָה (written once יָדָה § 125. *a*), from יָדָה.

NOTE 6. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. וְיִצְחָק 2 K. 1: 10, וְיִבְרָכָה 2 K. 6: 23.

REMARK. The student will observe, that none of the *Segholates* in Kal have the common form of two Seghols, like גִּלְגִּל. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative*. For the forms of גִּלְגִּל, גִּלְגִּל, instead of גִּלְגִּל, גִּלְגִּל, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is גִּלְגִּל (for גִּלְגִּל § 118). Sometimes it assumes the form גִּלְגִּל, plur. גִּלְגִּל, as if from גִּלְגִּל, of the form חִמְרִי, § 212. 6.

(6) *The passive Part.* rarely as עָשָׂה for עָשָׂה, עָשָׂה for עָשָׂה. In Kethib, נְטִיּוֹת *netü-vôth*, Qeri נְטִיּוֹת.]

*Restoration of the Yodh Radical.*

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יָרָבּוּ, יָרָבּוּיָן and יָרָבּוּיָן. Emphasis הָסִירָה Ps 57 : 2. Imp. בָּעִירָה, Is. 21 : 12. With הָ parag. also, Fut. אֶחָמְדָּהּ.

NOTE. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לָהּ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

*Niphal.*

[§ 285. (1) *Praeter* sometimes with Hhireq before י, as נָקְרָה from נָקַח. In pause נָקְרָה from נָקַח.

(2) *Infinitive abs.* rarely as נָקְרָה. *Infinitive const.* very rarely as נָקְרָה, Judg. 13 : 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

*Piel.*

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as גָּלִיתָ. (2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesch forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as גָּלִיתָ = גָּלִיתָ.

When the middle radical is a ה (as in גָּלִיתָ, גָּלִיתָ), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. גָּלִיתָ, גָּלִיתָ.

(3) With Yodh restored; Imp. גָּלִיתָ (for גָּלִיתָ, § 73. Note 3). Fut. with suff. גָּלִיתָ.

*Hiphil.*

[§ 287. (1) *Praeter* sometimes with Hhireq; as הוֹרִינִי, הוֹרִינִי. Sing. fem. 3d pers. sometimes as הוֹרִינִי; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הוֹרִינִי, הוֹרִינִי. Also the Chaldee, הוֹרִינִי for הוֹרִינִי; comp. § 283. 3. a.

(2) *Infinitive abs.* once as הוֹרִינִי, *Infinitive const.* once as הוֹרִינִי, Lev. 14 : 43. (3) *Praeter* 3d pers. plur. once as הוֹרִינִי *him-siv*, like the Chaldee הוֹרִינִי, etc. Fut. once as הוֹרִינִי for הוֹרִינִי, Jer. 18 : 23.]

[§ 288. FUTURE APOCOPATE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. וְיָצַל, וְיָחַד, וְיָצַל. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as יָרַד, יָרַד, יָרַד, etc.

NOTE. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as יָרַד, יָרַד, instead of יָרַד, יָרַד, etc. With a Guttural, as יָרַד, יָרַד, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, יָרַד to be; Piel יָרַד opprimendo; Hoph. יָרַד. In Kal Fut. יָרַד, יָרַד for יָרַד; Piel יָרַד. In Syr. and Chaldee, the Fut. ends in אֵ or י in these verbs.]

[§ 290. IMITATIONS OF VERBS לָא; comp. § 279. (a) Imitation in respect to consonants; e. g. יָרַד for יָרַד; Inf. abs. for יָרַד, Imp. יָרַד. So יָרַד, יָרַד, for יָרַד, יָרַד; יָרַד for יָרַד Piel יָרַד for יָרַד, Ecc. 8: 1. (b) As to vowels; e. g. יָרַד for יָרַד; Piel Inf. יָרַד for יָרַד, Fut. יָרַד for יָרַד; Part. Niph. יָרַד for יָרַד.]

§ 291. General remark on the usage described in § 279, § 290. The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in לָא and in לָה, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[§ 292. Pilel appears only twice, viz. in נָאָה (contract. נָאָה § 119. c. 1) from נָאָה; and in מְסֻחֵי Part. const. plur., from מְסֻחֵי, Pilel מְסֻחֵי.

Hithpalel appears only in שָׁחַד, Hith. שָׁחַד, Fut. apoc. שָׁחַד instead of שָׁחַד, § 120. b. Inf. with dag. שָׁחַד, 2 K. 5: 18.]

## VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Dagghesh forte in the suffix letter; e. g. בָּרַח, בָּרַח, kārāt-tā, בָּרַח, בָּרַח, etc. So also, מָת, מָת, māt-tā, מָת, etc., as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped or assimilated, or may become quiescent; as **נָשָׂא**, **יָרָה**, **יָצָא**, **אָתָה**, **נָטָה** etc.

NOTE. Very few cases occur like **בָּוֹא**, where two irregular letters come together. Two cases only occur of verbs irregular **פ** and **ע**; e. g. **נָכַד**, and **נָכַס**; for which see lexicon. The verbs **נָכַד** and **נָכַס** are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular **פ**; and in regard to the *third* radical all the phases of verbs irregular **ל**; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs **פִּי** and **לִי**.

**אָלַה**, Hiph. fut. apoc. **וַיֵּאָל** 1 Sam. 14: 24, for **וַיֵּאֲלֶה**.

**אָפַה**, Imp. **אָפֵי** Ex. 16: 23, by Syriasm for **אָפִי** (119. d. 2); Fut. with suff. **וַתֵּאָפֶהוּ** 1 Sam. 28: 24, for **וַתֵּאֲפֶהוּ**, § 241. Note.

**אָתָה**, Praet. in Pause, **אָתִי** Jer. 3: 22; Imp. in pause, **אָתִי** for **אָתִי** (§ 119. d. 2. § 147), Fut. **וַיֵּאֲתָה** Deut. 33: 21, for **וַיֵּאֲתָה**, a change being made in both the final vowel and consonant; § 290. a. b. **וַיֵּאֲתָה** Is. 41: 25, for **וַיֵּאֲתָה**; see § 118. Note 2. Hiph. Imp. in pause, **וַיֵּאֲתִי** for **וַיֵּאֲתִי**, § 119. c. 1. § 147.

(b) Verbs **פִּי** and **לִי**.

**יָצָא**, Inf. fem. **יָצָאָה** for **יָצָאָה**, § 119. c. 1. Imp. **יָצֵא**, § 243. a.

(c) Verbs **פִּי** and **לִי**, Par. XVII.

**יָרָה**; not found in Kal; Piel Fut. **וַיֵּרֶה** Lam. 3: 53, for **וַיֵּרֶהוּ**, § 247. 2. f. Hiph. Fut. with **ה** retained, **וַיֵּרֶהוּ** Neh. 11: 17, § 247. g. 1. 1st pers. with suffix **וַיֵּרֶהוּ** Ps. 35: 18, and in pause **וַיֵּרֶהוּ** Ps. 30: 13.

**יָנָה**, Fut. 1st pers. plur. with suff., **וַיֵּנָה**, Ps. 74: 8.

**יָסָה**, Fut. apoc. **וַיֵּסָה**, Ezek. 31: 7, nude apoc. form; *Popaal*, **וַיֵּסָהוּ**, Ps. 45: 3.

יָרָה, Fut. 1st pers. with suff. יִרָם, Num. 21 : 30. Hiph. Fut. with suff. יִרֵם, 2 K. 17 : 27; יִרָךְ Ps. 45 : 5, etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of נָשָׂא; in Hiphil those of נָשָׂא, because the former does not occur in Hiphil.

Infinitive construct, שָׂאָה for שָׂאָה, § 119. c. 1. Fut. תִּשָּׂא Ruth 1 : 14, Aleph omitted in writing. Hiph. Fut., יִשָּׂא, Ps. 55 : 16, Kethib for יִשָּׂא.

(e) Verbs פָּן and לָא, Par. XIX.

The three verbs נָהָה, נָהָה, נָהָה, are all of this form. Kal Fut. apoc. with Vav, וְנָהָה and וְנָהָה; 2 K. 9 : 33. Niphal of נָהָה Praet. 3 pers. plur. in pause, נָהָה, Num. 24 : 6; Fut. 3 pers., וְנָהָה, Zech. 1 : 16; 3 pers. plur. וְנָהָה, Jer. 6 : 4.—נָהָה, Praet. Niphal נָהָה 2 Sam. 11 : 15; נָהָה, Job 30 : 8 (with נ for ה § 290), or perhaps the root is נָהָה.

Hiph. Fut. with suff. יִנָּה, 2 Sam. 14 : 6; יִנָּה, Job 36 : 18, etc. Fut. apoc. with Vav, וְנָהָה, etc. The Imp. also suffers apocope, and takes the forms נָהָה, נָהָה, which are of frequent occurrence.

[§ 297. The verb בִּוֵּא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff., בִּוֵּאָה, בִּוֵּאָה; Fut. וְיִבֹּא for וְיִבֹּא. Fem. 3d plur. תִּבְּאֵינָה with epenth. תִּבְּאֵי. Also תִּבְּאֵתָה Deut. 33 : 16, for תִּבְּאֵת; and תִּבְּאֵתִי 1 Sam. 25 : 34, for תִּבְּאֵת. Hiphil sometimes takes epenth. וְ; as תִּבְּאֵתִי, תִּבְּאֵתִי, תִּבְּאֵתִי. Defectively תִּבְּאֵתִי.

NOTE. The verbs נוֹא and קֹא are used only in *Hiphil*; where they are declined like בִּוֵּא.]

## RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דָּךְ, have been formed דָּךְ, דָּךְ, דָּךְ, all of the same meaning. So also, נָצַב and נָצַב; נָצַר, נָצַר, נָצַר; נָצַר and נָצַר; נָצַב and נָצַב; and so more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same mean-

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from *יָחַד* *yit*, is derived the Praet. and Part.; while its equivalent *יָחַד* furnishes the Inf., Fut., and Imp. So *הָקַק*, as a verb *עָץ* in Kal; but Pual *הִקָּה*, and Hith. *הִתְקָה*, come from *הָקַה*.

Compare in Latin, *fero, tuli, latum*; Greek, *φέρω, ὄσω, ἔνεκα*. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

### PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) *טָמֵא*, 1 pers. with suff. *טָמֵאתִי*, Is. 14:23. (2) *כָּרַבַּל*, participle *מְכַרְבֵּל*, 1 Chr. 15:27. (3) *כָּרַסַּם*, Fut. with suffix, *כָּרַסְמָה*, Ps. 80:14. (4) *פָּרַשׁוּ*, Job 26:9. (5) *רָטַפֵּשׁ*, Job 33:25. (6) *תְּחַרְהוּ*, 2 pers. fut. *תִּתְחַרְהוּ*, Jer. 12:5; Participle *מִתְחַרְהוּ*, Jer. 22:15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause *רָעַנְתָּה*, Job 15:32. Cant. 1:16, from *רָעַן*.]

### PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g. *קָמָה*, *מָסְבָה*, *מְקָמָה*, etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d.* But in-Hiphal the fem. Segholates seem to be derived from an apocope fem. form like *מְקַמְלָה*, which resembles the apoc. Fut. *יִקְמַל*, and has a Tseri pure and mutable.

## VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments, or parts of the pronoun, with an appropriate vowel of union where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g.  $\text{קָטַלְתִּי אֶת־אֶתְּךָ}$  instead of  $\text{אֶתְּךָ קָטַלְתִּי}$ , *he killed me*;  $\text{קָטַלְתָּם אֶת־הֶם}$  instead of  $\text{הֶם קָטַלְתָּם}$ , *thou didst kill them*. Comp. Latin *eccum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

NOTE. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb;

but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict; with a verbal suffix פָּקַדְתִּי, *to punish me*.

§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the Praeter *only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the Fut. and Imp. which end with a *consonant*.

NOTE. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109, *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the moods and tenses. (b) To those ending with a *consonant*, in the Praeter. (c) To those ending with a *consonant*, in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.



	(a)	(b)	(c)
	Sing. common.	Praeter.	Fut. and Imp.
1.	נִי	נִי in pause נִי	נִי
2 m.	כָּה־ךָ	ךָ in pause כָּה־ךָ	ךָ etc. כָּה־ךָ
2 f.	כִּי־ךָ	כִּי־ךָ (כִּי־ךָ)	כִּי־ךָ
3 m.	וֹה־הוּ	וֹה־הוּ	וֹה־הוּ
3 f.	וָה־הִי	וָה־הִי	וָה־הִי
Pl. 1.	נֹנ־נוּ	נֹנ־נוּ	נֹנ־נוּ
2 m.	כֶּם	כֶּם	כֶּם
2 f.	כֶּן	כֶּן	כֶּן
3 m.	מֹם poet. מֹם	מֹם poet. מֹם	מֹם poet. מֹם
3 f.	וָן	וָן	וָן

*Future with epenthetic Nun.*

(d)

Sing. 1.	נִי	נִי	for	נִי	etc.
— 2 m.	כָּה־ךָ	כָּה־ךָ	for	כָּה־ךָ	etc.
— 3 m.	וֹה־הוּ	וֹה־הוּ	for	וֹה־הוּ	also נוּ
— 3 f.	וָה־הִי	וָה־הִי	for	וָה־הִי	
1st Plur.	נֹנ־נוּ	נֹנ־נוּ	for	נֹנ־נוּ	

*Notes on the table of suffixes. Unusual forms.*

[§ 310. (1) In a very few instances, the Future has the suffixes נִי like the Praeter; and *vice versâ* the Praeter very rarely takes suffixes like the Future, viz. נִי, and a few times נִי.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִי, which in pause becomes נִי.

(3) The 2d pers. sing. fem. נִי in *b*, occurs but seldom; the more common form in the Praeter is נִי (without tone נִי), as in the Future. The form with paragogic Yodh (נִי) occurs often in the later Psalms.

(4) The suffixes כָּן, כֵּן, never take a *union-vowel*; nor does the suffix הָ or כָּה, except in pause. The 3d pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מִן מִן מִן with a parag. ו, are common in poetry. The form מִן is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form מִן occurs in Gen. 32: 26.

(6) Instead of the fem. suffix ך of the 3d pers. plural fem., the masc. form ך appears, specially after the sufformatives ו and ך; perhaps in order that the fem. suffix may not be confounded with the parag. ך; as וְגִּבְרֵי שָׂרִים Ex. 2: 17, for וְגִבְרֵי שָׂרִים; וְיִצְחָק וְיַעֲקֹב, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But ך is used in Jer. 48: 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No. 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes כָּן and כֵּן always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or כָּה when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ך, ך, form ךֵּן, etc. Others would seem to come from forms which are now obsolete in Hebrew; as הָ from אָהָה=אָהָה *thou*, like אָהָה *I*; כָּן, form אָכָן etc. The form הָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

NOTE. Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ becomes חָ (חָ); the fem. הָ (הָ) becomes חָ; 2 plur. masc. חָ becomes חָ; as the paradigm shews. The forms ending with חָ receive א in its room.

*Notes on the Paradigm.*

[§ 312. KAL, *Praeter third person masc. singular.* In קָטַלְתָּ, as the tone is moved forward, the first vowel falls away, § 133; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130; but where the syllable remains *mixed*, Pattahh continues, as קָטַלְתָּ. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final *Tseri* retain it, when a long vowel is required in the last syllable of the verb; as קָטַלְתָּ.

(2) *Praeter 3 fem.* substitutes ך for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a *vowel*, (which for the fem. sing. occurs only in הָּ םָ ךָּ) that the final ך is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh; § 130. E. g. with suff. הָּ, קָטַלְתָּ, where the *Tseri* of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. *a.* So םָּ ךָּ make, by the same rules, קָטַלְתָּם, קָטַלְתָּן.

NOTE. The suffix הָּ and הָּ sometimes assimilate their ה to the final ך of the verb; e. g. קָטַלְתָּו = קָטַלְתָּוּ, 1 Sam. 1: 24; אָמַרְתָּהּ = אָמַרְתָּהּהּ, Jer. 49: 24.

(3) *Praeter 2 fem.* exhibits the form קָטַלְתְּ before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a *union-vowel* is provided for the verb by adopting such forms as קָטַלְתְּ, קָטַלְתְּ.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. *the final vowel is thrown back upon the first radical and shortened.* If the verb be *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes ך, ך, may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as קָטַלְתָּ in the paradigm; but sometimes Pattahh, as קָטַלְתָּ, קָטַלְתָּ, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as קָטַלְתָּ, Ps. 102: 14.

*The Infinitive fem. Segholate* takes suffixes like nouns of Dec. XIII.

Hhireq is the usual vowel in the first syllable, e. g. רָשָׁתִּי, רָשָׁתָּהּ; but sometimes Pattahh, as שָׁבָתָהּ, שָׁבָתָהּ.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. הָ, בָּ, כָּ, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as רָשָׁתִּי from רָשָׁתָּהּ.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final Tseri before a union-vowel, as in the paradigm; but before הָ, בָּ, כָּ, it commonly shortens it into Seghol or short Hhireq, as קָבָצְתָּהּ, פָּרַשְׁתָּהּ; rarely into Pattahh, as בָּרַכְתָּהּ, Deut. 2: 7. Pattahh final here remains, as רָחַצְתָּהּ.

(9) *POEL, POLEL*, etc., imitates Piel in their suffixes.

(10) *HIPHIL* appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in רָשָׁתִּי instead of רָשָׁתָּהּ.]

#### *Verbs Lamedh He with suffixes.*

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

NOTE 1. *Praeter 3d sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

NOTE 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as רָשָׁתִּי, רָשָׁתָּהּ, etc.]

## NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension*, in Hebrew nouns differs much from declension

in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

NOTE. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner, as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*.) The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. כַּרֶם a *vine dresser*, from the primitive בָּרַם a *vineyard*; קֶדְמוֹן *eastern*, from the verbal קָדַם the *east*. The forms of these resemble those of the other classes.

[NOTE. *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation יָ, or the fem. יָה; e. g. שֵׁשׁ *six*, שֵׁשִׁית *sixth*; מוֹאָבִי a *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי an *Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner; as נֶכְרִי, fem. נֶכְרִיָּה *strange*, from נָכַר a *stranger*; קֶדְמוֹנִי *first*, from קֶדְמוֹן, etc.

(2) By adding *רִי*, which is usually of the fem. Gender. E. g. *רִאשׁ* *princeps*, *רִאשִׁית* *principium*. Words of this form are sometimes defectively written, as *צִיצִית* for *צִיצִית*, etc.

(3) Rarely by adding the terminations *ה־*, *הָ*, *הִ* or *הֵ*. E. g. *אֲרִי* *a lion*, from *אָרִי*; *אֶשֶׁה* *fire-offering*, from *אָשׁ*; *בֹּזֵזִי* *a deceiver*, from *בִּזל*; *גִּזְנוֹתָהּ* *a treasury*, from *גָּזַן*.]

[§ 317. *Nouns composite and proper*. Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur which are made up of two nouns, or of a noun and a particle ; e. g. *צֶלֶת מָוֶת* = *shade of death*; *בְּלִיַּעַל* *worthless*, from *בָּלִי* *not* and *יַעַל* *profit*.

NOTE 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. b. Very many of them are *composite* and consist usually of two nouns, or of a noun and a verb. E. g. *בֶּנְיָמִין* *Benjamin*, i. e. *son of my right hand*; *יְהוֹיָכִים* *Jehoiakim*, i. e. *Jehovah will exalt*.

NOTE 2. To the first word in composite proper names a Yodh is usually added, as *גַּבְרִיאֵל* *Gabriel* or *man of God*, from *גָּבַר* and *אֵל*; sometimes a Vav, as *שְׁמוּאֵל* *Samuel* or *name of God*, from *שָׁם* and *אֵל*. The name of God (*אֵל* or *יְהוָה* abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

#### *Gender of Nouns.*

§ 318. The Hebrew has only *two* genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form*. (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either *ה־*, *ת־*, *תָּה* or *תָּה*.

E. g. *מֶלֶךְ* *a king*, *מַלְכָּה* *a queen*; *חַטָּא* *a sinner*; *חַטָּאת* *sin*, *עֲבָרִי* *a Hebrew man*, *עֲבָרִית* *a Hebrew woman*; *קְטֹרֶת*, fem. *קְטֹרֶת* *incense*; *מוֹדֵעַ*, fem. *מוֹדֵעַת* *acquaintance*. The fem. *תָּה* is appropriate to words with Gutturals at the end, § 141.

[NOTE 1. Besides these, the following terminations of the feminine

actually occur, although they are rare; viz. (1) אֶ-; as אֶשְׁנָה, for שְׁנָה, § 122. 1. (2) הֶ-; as הַזֶּמֶר, poetic for זֶמֶר. (3) תֶ- with the proper vowel Pattahh, and with the tone on the ultimate; as תֶּבֶרֶקֶת emerald Ezek. 28: 13, תֶּבֶרֶקֶת pelican Ps. 102: 6.

NOTE 2. The endings הֶ- and תֶ- are also *feminine*. They are contracted forms, and stand for the full fem. הֶת־ and תֶת־, neither of which the language permits, § 120. c.]

### § 320. II. Gender distinguished by signification. (a)

Nouns which designate objects such as the following are *masculine*, although they have a feminine termination.

(1) Names of men; as יהוּדָה *Judah*. (2) Offices of men; as מְדִינָה *a governor*. (3) Nations; as יהוּדָה the nation of *Judah*. (4) Rivers; as אַמָּנָה *Amana*.

(b) Nouns which designate objects such as the following are *feminine*, although they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns as צוּר *Tyre*. (5) Female beasts; as אֶזְנוֹן *a she-ass*. (6) Members of the body by nature double; as אָזֶן *the ear*.

NOTE 1. The same word may be masc. in one meaning, and fem. in another; as יהוּדָה *Judah* or *the Jews*, masc.; יְהוּדָה, *the country of Judea*, fem.

NOTE 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּאֵר *a well*; בְּכֶרֶת *a talent*, etc. These can be learned only from practice.

### § 321. Nouns of common gender.

A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

NOTE 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine*; as בַּת צוּר *daughter of Tyre*, i. e. city of Tyre.

NOTE 2. Nouns of the *dual* number are universally of the *common gender*.

### § 322. Gender of the plural.

In the plural, the appearance of nouns as to gender is in many cases dubious.

A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אב *a·father*, plur. אבות. Fem. חטה *wheat*, plur. חטים, etc.

NOTE. *The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular.* Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

*Formation of fem. nouns from masc. ones.*

[§ 323. The addition of fem. terminations (§ 319. b) to the masc. forms usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) The ending הַ, (1) Draws down the accent and consequently causes the *penult* vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., not monosyllabic, of Dec. VII., the *final* vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagħ. forte; or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving הַ fem. assume the *suffix-form* in order to take it; see par. of Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. הַ. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. הַ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוס	סוּסָה	VI.	מֶלֶךְ	מַלְכָּה (4)		עץ	עֵצָה
	תַּחְמוֹן	תַּחְמוֹנָה		גֶּבַע	גִּבְעָה (4)	VIII.	חֵם	חִמָּה (3)
II.	מוֹצֵא	מוֹצְאָה		אֶמֶר	אִמְרָה (4)		נֶץ	נִצָּה (3)
III.	דּוֹל	דּוֹלָה (1)		עָגַל	עֲגָלָה (4)		בֵּן	בִּנָּה (3)
	מְחֹק	מַחְקָה (1)		אֶכַל	אִכְלָה (4)		חֵק	חִקָּה (3)
	עֲצוּם	עִצְמוֹהָ (1)		חֶזֶק	חִזְקָה (4)		בִּז	בִּזָּה (3)
	פְּרִיא	פִּרְיָהָ (1)		עוֹל	עוֹלָה (4)		גֵּן	גִּנָּה (3)
	מִקֵּם	מִקְמָה (1)		צִיד	צִידָה (4)		שָׂר	שָׂרָה (3)
IV.	נָקֵם	נִקְמָה (1)	VII.	אֶרֶץ	אִרְצָה (2)	IX.	יָסָה	יִסָּה (5)
V.	זָקֵן	זִקְנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מֶרְאָה	מִרְאָה (5)
	יָצַן	יִצְנָה (irreg.)		דָּע	דִּיעָה			



NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.), so among the feminines derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. יָרֵךְ fem. יָרֵכָה, נֶעֱלָ fem. נֶעֱלָה. For the form מְחֻקָּה, fem. מְחֻקָּה, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ת makes no change in the original word; e. g. חֲשָׁא, חֲשָׁאָה; עֲבָרִית, עֲבָרִיתָה, etc.

(c) The Segholate endings ת־ה־, (1) Affect the *penult* vowel in the like manner with ת־ה־; see above, a. (2) They change the *ultimate* mutable vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ, אִשָּׁה; שְׂלוֹשׁ, שְׁלוֹשָׁה; נְחוּשָׁה, נְחוּשָׁה; גְּבִיר, גְּבִירָה, etc.; § 127, Exceptions.

NOTE. The Fem. Segholate form is usually chosen for the *construct* state; while ת־ה־ is more common in the *absolute* state. In the fem. Inf. and Part. the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Daghesth in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. שָׁפָה, שָׁפָהָה.]

#### Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) יָם־. (2) ׀ simply, in some words ending in יָ־.

E. g. (1) סוּס plur. סוּסִים. (2) נְכָרִים, נְכָרִי; also as גִּלְיָם, גִּלְיָם־. But the plural ending, as might be expected, is sometimes written *defectively*; as תַּנְיָנִים, also תַּנְיָנִים־, § 63.

(b) *The unusual forms of the plural*, are (1) יָ־; e. g. מְלָךְ, plur. מְלָכִין, Prov. 31: 3. (2) יָ־, e. g. חֲלוֹנִי, plur. חֲלוֹנִי־, Jer. 22: 14; גִּבְרִי, Nah. 3: 17. (3) Perhaps יָ־; e. g. מְנִי, plur. מְנִי־, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine.* The plural of fem. nouns

is formed. (a) By changing the terminations ת־ה, ת־ה of the fem. sing. into וְה, and by corresponding vowel changes.

E. g. תורה, plur. תורות; אגרה, plur. אגרות; טבעה, plur. טבעות. The ה of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. מל, fem. מלה, fem. plur. מלות.

(b) By annexing וְה simply to those feminines which in the singular have a masc. form; as באר, plur. בארות, § 320. Note 2.

(c) By changing ית־ into יות־, as עברית, plural עבריות; and ות into יות־, as מלכות, plur. מלכיות.

NOTE 1. The plurals under c. appear to be derived from obsolete forms of the sing. in ית־ and ית־. Nouns of these classes sometimes also form their plural after the usual manner; as הנחית, plur. הנחיתים and הנחיות; זנח, plur. זנחים.

NOTE 2. The plural ending of the fem. form is not unfrequently written *defectively*; as קלות for קלות, etc.

### HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אב, plur. אבות, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לבנה, plur. לבנים. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שנה fem. a year, plur. שנים and שנות fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פנים, *the face*. (4) Some are found only in the singular; e. g. עוף *fowl*, בן *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. גומה *a high place*, plur. גומות, *pluralis pluralium* גומותים.]

*Formation, use, etc., of the Dual.*

§ 328. The dual is usually formed by adding the termination  $\text{ים} \text{--}$  ( $\text{ין} \text{--}$ ) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in  $\text{ה} \text{--}$ , after changing the final  $\text{ה}$  into  $\text{ת}$ .

E. g. (a)  $\text{יום}$ ,  $\text{ימים}$ . (b)  $\text{נרקחים}$ ,  $\text{נרקחה}$ . In nouns of Dec. VI. the dual ending is appended to the suff. form, as  $\text{רגלים}$ ,  $\text{רגל}$ ; see paradigm.

NOTE. The dual endings appear, in some few cases, to suffer contraction; e. g.  $\text{דחן}$  for  $\text{דחין}$ ,  $\text{נרקחים}$  for  $\text{נרקחים}$ ,  $\text{ידי}$  for  $\text{ידים}$ . These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g.  $\text{ידים}$  *the two hands*;  $\text{נעליים}$  *a pair of shoes*, etc. The names of members of the human body which by nature are doubled, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as  $\text{כפיים}$  *hands*,  $\text{כפות}$  *handles*.

NOTE 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g.  $\text{שש כנפיים}$  *six wings*;  $\text{שלוש שיניים}$  *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as  $\text{צהריים}$  *mid-day*, etc. Perhaps it is intensive.

NOTE 2. The words  $\text{שמים}$  *heavens* and  $\text{מים}$  *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g.  $\text{הומות}$  *walls*,  $\text{חומות}$  *two walls*, etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

*Construct state.*

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

*Changes of Consonants in the declension of Nouns.*

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הֶ־ change this ending into ת־; as יִרְאַה, const. יִרְאַת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם־ and the dual יִם־ become י־; as סִימִים, const. סִימִי; יִרְיִים, const. יִרְיִי.

(d) Plurals in וֹת suffer no change in their consonants, in the construct state.

REMARK. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

*Suffix state.*

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קול *voice*, קלו *vox ejus*.

NOTE. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, *but not always*; as may be seen by the paradigms of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns singular ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns singular ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns plural. Here *all* the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.]

Sing.	(a) Simple form.	(b) With un. vowel, etc.	(c) Suff. to nouns plural.
1. <i>my</i>	יְ	יְ	יְ (יְ)
2 m. <i>thy</i>	יָךְ	יָךְ	יָךְ (יָךְ)
2 f. <i>thy</i>	יְךָ	יְךָ	יְךָ יְכִי יְךָ
3 m. <i>his</i>	יָהּ	יָהּ	יָהּ poet. יָהּ
3 f. <i>her</i>	יָהּ	יָהּ	יָהּ
Pl. 1. <i>our</i>	יָנוּ	יָנוּ	יָנוּ
2 m. <i>your</i>	יָכֶם	יָכֶם	יָכֶם
2 f. <i>your</i>	יָכֶן	יָכֶן	יָכֶן
3 m. <i>their</i>	יָהֶם	יָהֶם poet. יָמֹ	יָהֶם poet. יָמֹ
3 f. <i>their</i>	יָהֶן	יָהֶן	יָהֶן

Notes.

[NOTE 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. Ps. 139: 5, כָּהּ Ps. 10: 14.—2 fem. sing. יָךְ Ezek. 5: 12, יָךְ Ezek. 23: 28, כָּהּ (for יָךְ) with יָהּ parag. Nah. 2: 14, כָּרִי Ps. 103: 3.—3 fem. יָהּ without Mappiq Num. 15: 28, אֶ־ Ezek. 36: 5 for יָהּ. PLURAL; 1 pers. יָנוּ Ruth 3: 2. Job 22: 20.—2 fem. בָּנָה Ezek. 23: 48, 49.—3 masc. יָהֶם 2 Sam. 23: 6.—3 fem. יָהֶן 1 K. 7: 37.

NOTE 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָהּ Ps. 116: 12, Chaldaic.—3 fem. יָהֶן Ezek. 41: 15, for יָהֶן. PLURAL; 2 fem. יָכֶן Ezek. 13: 20.—3 masc. יָהֶם Ezek. 40: 16. 3 fem. יָהֶן Ezek. 1: 11; all with יָהּ parag. gic.

NOTE 3. The suff. יְ joined to a noun ending with י, usually coalesces with it; e g. גֹּי a nation, גֹּיִ (gōyī) my nation; but sometimes as פֵּרִי my fruit.

NOTE 4. The sing. forms 3 pers. יָהּ are appended to nouns of Dec. IX.; יָהּ is parag. for יָהּ, § 125. c.

NOTE 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as יָכֶן for יָכֶן, יָכֶן for יָכֶן, Gen. 4: 4. (2) Sometimes a sing. suff. is attached to a

plur. noun; עֲדָרִי for עֲדָרִי, Ps. 132: 12; מִכְתָּרִי for מִכְתָּר, Deut. 28: 59; אֲבוֹהֶם for אֲבוֹתֵהֶם, etc. (3) *Vice versâ*, plur. suffixes are sometimes appended to the singular; e. g. תְּהִלָּתְךָ for תְּהִלָּתְךָ, *thy building*, for בְּנוֹתְךָ, Inf. noun from בָּנָה Ezek. 16: 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes בָּם, בָּן, הֶם, הֵן, are called *grave*, because they always bring down the *tone* upon them; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, the grave suffixes take no union-vowel. With nouns *plural* they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. הֵן takes the tone when preceded by a consonant; and loses it when preceded by a vowel.]

§ 337. Feminines in הֵן, in order to receive suffixes, change the final הֵן into הֵן.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. דָּבָר, plur. דְּבָרִים, with suff. דְּבָרֶיךָ, where the ending ים is dropped, and the suffix יך taken in its room. So בָּרָךְ, dual בְּרָכִים, with suff. בְּרָכֶיךָ, dropping ים and taking יך.

#### Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אֶבֶן in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. states have a Yodh, as if from a form אֶבֶן ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אֶבֶן is אֲבָנִים; which takes suffixes like the plural of תּוֹרָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in הֵן and הֵן with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns. For anomalies as to suffixes appended to fem.

nouns see Rosenm. Comm. in Zach. 4:2, where is a large list of them.

*Changes of vowels in the declension of Nouns.*

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרִי, דְּבָרִינוּ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֹהֶב, אֹהֶבִים, אֹהֶבִי, אֹהֶבֵנוּ, etc. See paradigm of nouns, Dec. VII.

NOTE 1. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as the abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מְלָכָה, with suff. מְלָכִי, dual מְלָכִים.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the penult vowel is dropped, and the ultimate one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דְּבָרָם, דְּבָרָם, (2) In the const. state; as דְּבָר אֱלֹהִים, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

NOTE 2. The suff. הָ allows of two different forms in the noun to



which it is appended; e. g. (1) It shortens the ultimate vowel; as שְׁמֶךָ *thy name*, שְׁמֶךָ *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long; as דְּבָרְךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דְּבָרֵיכֶם. (2) By const. state; as דְּבָרֵי הָעָם *the words of the people*. For the mode of supplying new vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in הָ, (1) Before a suffix beginning with a vowel, merely change הָ into תָ. (2) Before a suffix beginning with a consonant they not only change the הָ into תָ, but also shorten the vowel immediately preceding the תָ.

E. g. (1) שָׁנָה, with suff. שְׁנָתוֹ. (2) שְׁנָתָם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

*General rule respecting plural suffixes.*

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

## DECLENSION OF NOUNS MASCULINE.

### *First declension.*

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, whose vowels are all immutable.

E. g. עֵר, קֵס, גֵּר, בָּתָב, אֶבְיֹן, מַלְכוּת, etc. The single circumstance that vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also; e. g. those ending in יָה, יָה, etc. and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹל, לְבוּשׁ, etc., the vowels are obviously immutable; but the vowels in בָּצָב, מָרָשׁ, etc. can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. מָרָשׁ, const. מָרָשׁ, Dec. II.; but plur. const. מָרָשִׁי, Dec. I. The lexicons note such. (3) Some few nouns having י in the abs. state, exchange it for ו in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., d presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

*Second declension.*

§ 347. This includes nouns with *final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before ה, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance; e. g. מוֹרֶשׁ, plur. const. מוֹרֶשִׁי, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII.; e. g. יָם plur. יָמִים, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under a, דָּמָבָם (for דָּמָבָם) is *sui generis*. So from יָד *hand*, we have both יָדָבָם and יָדָבָם. (2) Cases like c and d (with final Pattahh) are rare. Only the forms of the

*plural* determine the declension, to which they belong. (3) Some participles in Niphal from verbs לָלַץ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. לָלְצִים instead of לָלְצִים; and such forms of participles as לָלְצִים probably have a ground-form like לָלְצִים of Dec. VII.]

*Third declension.*

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like בְּלִיָּה, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיָּה = בְּרִיָּה, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in חֲזוֹת, גְּלוּת, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghes forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ח in const. חֲזוֹת, is occasioned by the Guttural; so חֲזוֹת, etc. But צ also takes Hhireq short, as const. חֲזוֹת. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the sing. is immutable, only because it is a *supposititious* euphonic vowel, § 119. *d* 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדוּלָה *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְדוּלָה plur. מְדוּלָה, it is probable that the ground-form of the plural is מְדוּלָה; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III. e. g. חֲזוֹת const. חֲזוֹת, as of Dec. III.; but plur. חֲזוֹת, as of Dec. I.]

*Fourth declension.*

§ 353. This includes all *dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ה, the *final* Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples, *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of נִפְּנָה in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of נִלְ, belong in general to Dec. III., having the final נִ, immutable. But in some few cases, like נִפְּנָה, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

*Fifth declension.*

§ 356. This comprehends dissyllabic nouns, with *Tseri* pure in the ultimate and Qamets pure in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but it conforms to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

*furtive*. We should naturally expect short Hhireq before the grave suffixes; but a form usually like the const. is adopted. Comp. some of the Tseri endings in Dec. VII. (4) Derivates of לָא (like מָלָא) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. מִלֵּן, מִלֵּחַ, מִלֵּשׁ, מִלֵּשׁ, מִלֵּשׁ, מִלֵּשׁ, מִלֵּשׁ, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. צָקָב, const. צָקָב, Dec. III.; but plur. const. צָקָבִי, Dec. V.]

*Sixth declension.*

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel on the final syllable*.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings נָ, נָ, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

NOTE. All the Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מִלֵּחַ, original form מִלֵּחַ, with suff. מִלֵּחִי, etc.

§ 360. *Changes*. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const. and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

NOTE. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the A, E, or O class; as (1) מִלֵּחַ. (2) סִפֵּר, סִפֵּר, סִפֵּר.

(3) קָדַשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A, E, or O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b, c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141.

(3) A few words belonging here, retain the *original* ground-form; e. g. אָנָּה, אָנָּה, אָנָּה (not אָנָּה), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d, f, h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f, g*, exhibit the influence of ע Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הִקְרִי from הִקְרִי. (3) The student must not fail to note, that although such nouns as קָדַשׁ, קִדְּשׁ, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. קָדַשׁ, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קָדַשׁ, קִדְּשׁ, but קִדְּשׁ, קִדְּשׁ, etc.

(4) *Original* forms are sometimes found here; as אָנָּה, אָנָּה, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. הִקְרִי, הִקְרִי, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i, k*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in קָשֶׁת *qōshē*. (2) In *k*, the influence of ע Guttural upon the vowels is seen. For the suff. state פִּעֲלָהם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קָשֶׁת, from קָשֶׁת, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns קָדַשׁ, קִדְּשׁ, אָנָּה, exhibit some anomalies in regard to their vowels; plur. שְׁרָשִׁים *shō-rā-shīm*, קִדְּשִׁים

*qā-dhā-shīm*, אֶדְהָאִים, etc. Also בְּהֵן, בְּגָה, נִכְח, have anomalous plurals; see the Lex. on these words.

An original form here is קֶשֶׁט.]

[§ 366. *Segholates of verbs ע' and ע'.* (a) Those of the *A* class have two forms, viz. with middle ר (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle ר (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like בְּנִיחַ, בְּנִיחַ, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ר in proper nouns. Some of the forms, like בְּנִיחַ, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as בְּנִיחַ, בְּנִיחַ, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the singular, which belongs to Dec. I.; as *g, r*. But the plural is occasionally regular; as in these examples. The form דוּר is equivalent to דוּר, and שוּר=שׁוּר. The same words sometimes have regular and irregular forms in the plural; e. g. דוּר, דוּרִים and דוּרִים.]

[§ 367. *Segholates derived from verbs ל'ה*, imitate the Inf. Segholates. The root of verbs ל'ה is properly ל' or ל', § 280. Hence, as neither י nor ר at the end of a word will bear a furtive vowel before them (§ 120 *b*), so that we cannot write בְּנִיחַ, בְּנִיחַ, the form of the word is changed so as to accommodate the nature of the final י or ר, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

NOTE. The final quiescent י and ר here do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like בְּנִיחַ=בְּנִיחַ, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often

employed as a mere noun. The class of simple nouns with such forms as *דָּבַשׁ*, *שָׂבָב*, *בָּאָר*, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take Hholem, as *קָטַל*. The examples *x*, *y*, *z*, exhibit the modes of declining nouns of this sort; *aa* and *bb*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

NOTE. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. *עֲשָׂרִים*, *עָשָׂר* instead of *עֲשָׂרִים*; so *שָׁבָעִים*, *שָׁבַע*; *שָׁנִים*, *שָׁן*; *דָּלִים*, *דָּל*. Forms like *שָׁקָמִים* for *שָׁקָמִים*; *חָבָנִים* for *חָבָנִים*, etc., sometimes occur.

NOTE. In the plur. construct, Daghest forte *euphonic* is not unfrequent; as *חָבָנִים* for *חָבָנִים*, *עֲשָׂבִים* for *עֲשָׂבִים*, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragogic ה־*. This is appended, like the light suffixes, to the original form of the word; e. g. *אֶרֶץ*, *אֶרֶץ*; *קָרָמָה*, *קָרָמָה*; *שָׂבָב*, *שָׂבָב*, etc., the tone uniformly remaining on the penult.]

#### *Seventh declension.*

§ 371. This comprises nouns with *Tseri* pure in the ultimate, (in a few cases with Hholem pure), which are either monosyllabic, or have the preceding vowels immutable.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the Paradigm.* (1) This declension includes most of the active participles in their masc. forms, which are declined like *b*, *c*. The Part. of verbs *ב* Gutt., are declined like *d*. (2) The



forms like *d*, *e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns ב Guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפֵּר. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְתָּח, מִפְתָּח; מִרְבֵּץ, מִרְבֵּץ, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (4) The example *e* presents Seghol before the consonant-suffix כֶּם, etc.; as in some few cases is the usage. (5) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(6) Some nouns, as בֵּר, זֶן, בֵּר (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בְּרִי, זְנִים, בְּרִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֶשְׁכֵּל, plur. אֶשְׁכָּלִים; קֶדֶקֶד, plur. קֶדְקֶדִים. Peculiar is plur. בְּמִזֵּר, plur. *pluralium* בְּמִזְרִים.]

#### *Eighth declension.*

§ 374. This includes all nouns, *which insert Dagghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Dagghesh forte of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָע; as חֶקֶד, עֵז, דָּב, חֶן, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one; as לֵב for לִבָּב; Inf. הָחַ for הִחָה, etc. (c) Some words which are primitive, or are derived from a Pilel form of verbs; as גָּמַל, גָּמָל, etc.

[§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as קָמֶט, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. מֶדֶי, מְדִי, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as בֶּן, בֵּן; with suffix pronoun makes בְּנִי, but with הֶּ- parag. בְּנֵה. In like manner Seghol final goes into Hhireq short; as בְּרַמֶּלֶךְ, בְּרַמְלֵךְ. (4) In *e, f*, the short vowels may be either *u* or *o*, § 128 *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former, with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the form in *i*, make the const. in יֶ- , except in the phrase חֲרֵי יְהוֹנָדָה. Nouns in יֶ- double the Yodh when accession is made; as בְּרִי, בְּרִיִּים.

NOTE 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Daghes excluded is as usual; see § 112. This brings the words in question within other declensions; e. g. שָׂר, const. שָׂר with light suff. שָׂרִי (for שָׂרִי § 112), plur. שָׂרִים, const. שָׂרִי etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. I. But nouns like בָּח, const. בָּח, with suff. בָּחִי plur. בָּחִים (for בָּחִים § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

NOTE 2. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. אָח, מְצַדִּיקִים, etc.; for which, see the lexicons.

*General Remark.* Nouns of various declensions as to the vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

#### *Ninth declension.*

§ 377. This comprises *all those words ending in הֶ- which are derived from verbs לִהֵב*.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending הֶ- is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending הֶ- which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the

general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

## NOUNS FEMININE.

### *Tenth declension.*

§ 380. This includes *all nouns with the feminine ending תִּנֵּי, when the preceding vowels are immutable.*

§ 381. *Changes.* In the const. state תִּנֵּי becomes תִּנֵּי; before suffixes it becomes תִּנֵּי or תִּנֵּי. The plural is usually תִּנֵּי.

[§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending תִּנֵּי in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

### *Eleventh Declension.*

§ 383. This comprehends *all nouns with the fem. ending תִּנֵּי and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec X.; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the Paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a

new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI, as to the *absolute* state, out of this state conform altogether to Dec. XIII ; so that only the *abs.* state belongs to Dec. XI, and all the *rest* to Dec. XIII. Such are *f, g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable ; e. g. אִלָּה, אִלָּהָ, אִלָּהּ, אִלָּהֶּ, אִלָּהֵּ, etc. ; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI. ; e. g. רֶפֶה const. רֶפְחִי, with suff. רֶפְחִי Dec. X. ; so נִבְּלָה, with suff. נִבְּלָחִי Dec. X., but commonly the const. is as נִבְּלָה, with suff. נִבְּלָחוּ, etc., of Dec. XI. The lexicons should designate such.]

*Twelfth declension.*

§ 387. This includes *all those fem. nouns in תִּ- which are derived from Segholates of Dec. VI.*

NOTE. The feminine ending is attached to the *original* masc. form of the Segholate, as מִלָּךְ, original form מִלָּךְ, fem. מִלָּכָה ; so that these nouns have the *appearance* of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular* ; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivate of the *A* class of Segholates ; *b, c*, of the *E* class ; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. מִצְנָה, מִצְנָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them ; e. g. plur. מִצְנוֹת, not מִצְנוֹת, etc., as it would be in Dec. XII.]

*Thirteenth declension.*

§ 390. This includes all fem. Segholates in תִּ- and תִּ- ; i. e. *all those which have a tone on the penult and a furtive vowel in the final syllable.*

NOTE. The furtive vowel here is Seghol or Pattahh ; and as it is *factitious* it appears only in the *abs.* and *const.* state. The *original*



abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in  $\text{יָד}$  and  $\text{יָד}$ ) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word  $\text{עָשָׂר}$  in the *masc.*, and  $\text{עָשְׂרִי}$  in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

NOTE. The words  $\text{עָשָׂר}$  and  $\text{עָשְׂרִי}$  are found only in the above connections, and are evidently derived from  $\text{עָשָׂר}$  *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen, fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20 is the plural of the form for 10. All these are of common gender, and have no construct state.

NOTE. When intermediate units are to be expressed, they may either precede or follow the tens; as  $\text{שִׁבְעִים וְשִׁבְעִים}$  =  $\text{שִׁבְעִים וְשִׁבְעִים}$  = 77.

(d) *Hundreds* are expressed by the plural of the word  $\text{מֵאוֹת}$  preceded by the nine units; *thousands*, by the plural of  $\text{אֶלֶף}$  with the same units; *ten thousands* in a similar manner by the forms of  $\text{רֶבֶב}$ ,  $\text{רֶבֶבֹּו}$ ,  $\text{רֶבֶבֹּוֹת}$ ; see in the Par. under D. E.

NOTE. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as  $\text{שְׁמֹנֶה עָשָׂר וְשִׁבְעִים שָׁנָה וּמֵאוֹת שָׁנָה}$  = 162 *years*, Gen. 5:18; or  $\text{שְׁלֹשׁ וְשִׁבְעִים מֵאוֹת שָׁנָה}$  = 372, Ezra 2:4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with additional smaller numbers, the former are placed first; as  $\text{שְׁמֹנֶה עָשָׂר וְשִׁבְעִים אֶלֶף וְחֲמֵשׁ מֵאוֹת וְשָׁמָנִים}$  = 8580, Num. 4:48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination  $\text{יָ}$ . Most of them likewise insert  $\text{יָ}$  before the final letter of the ground-form.

NOTE. The ordinals sometimes have a *fem.* form in  $\text{יָי}$ , and

sometimes in יָדָה. In this shape they are commonly employed to denote a numeral part; as עֲשִׂירִית, *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָה; see § 107. 2. The form שְׁנַיִם is dual, as if from שָׁן; the fem. שְׁנַיִם (for שְׁנַיִם) is also dual, as from an obsolete root שָׁן. The Daghes in שְׁנַיִם is regarded as Daghesh lene, or rather as a Daghesh compensative for the ל which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. 4: 15, 24, etc.; אַרְבָּעָתַיִם *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אֲדָרִים, Gen. 27: 44; עֲשָׂרֹת *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us*; שְׁלֹשָׁתֵינוּ, *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for eleven and twelve have *two* forms; and שְׁנַיִם and שְׁלֹשָׁתַיִם coincide with the Aramaean dual. The form שְׁמֹנֶה עָשָׂר, *eighteen*, occurs once, Judg. 20: 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed for further designation. To express thousands and higher numbers they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as ח'כ"ט=429; ר'קצ"ח=4898; א'תל"ז=1837.

NOTE. *Fifteen* is denoted by ט"ו=9+6=15; never by י"ה, because this last is a contraction for the word יְהִיָּה.]

#### ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

NOTE. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or before a noun expressed or understood; as יִשְׁרָיִם-לֵב *the upright of heart*, Ps. 7: 11.

# PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמִנָם *truly*, from אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

NOTE 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; for all the prepositions, etc., which consist of only one letter, are doubtless apocopated words; as לְ for אֶל, מֵ for מִן, etc.

NOTE 2. The older grammarians have, for the most part, considered *all* the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

# ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In ׁ; as אֱמִנָם *truly*, from אֱמֶן *truth*. (b) In ׁ; as פְּתָאֵם *suddenly*, from פָּתַע *the wink of an eye*. (c) In ית; as שְׁנִיָּה *a second time*. (d) In י; as אֲזַי, from אָז *then*.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as לְפָנֶיךָ *before*, מִבֵּית *within*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטוֹחַ *securely*, plur. מִישְׁרָיִם *uprightly*. Some of these forms are no longer used as nouns; e. g. אֵין *not*. (c) Of adjectives; as masc. כּוֹב *well*, fem. מְהֵרָה *quickly*, plur. נֹרְאָוִת *fearfully*; in the const.



state, רַבַּח *much*. These are used in a neuter sense, like *multum*, πόλλα, etc. (d) Of the Inf. absolute, especially in Hiphil; as עוֹד *again*, literally *redeundo*, הַרְבֵּה *much*, lit. *multiplicando*, הַזְעֵם *early*. Sometimes with a preposition; as הָרֹב *abundantly*. (e) Of pronouns; as הֵּן *here*, הֵּן *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as עַל-כֵּן *wherefore*, עַד-אַנֶּה *how long*? (b) Of two adverbs; as אֵיפֹה *where*, from אַי and פֹּה, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. עוֹדֵנִי *I [am] yet*, עוֹדֶנָּה *he [is] yet*; אֵינֶנִּי *he [is] not*; אֵי *where [is] he?* Gen. 3: 9, אֵיכָּה (for אֵיךְ *where [art] thou?* The suffixes are usually those which have an epenthetic Nun, and which belong to the Fut. tense.]

### PREPOSITIONS.

[§ 406. Four prepositions, בְּ, לְ, מִן, מֵ (מִי), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to מִן (which comes from מָנָה), and probable] as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152, b.]

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as בְּ-עַן *caused, on account of*, בְּ-פָנֶיךָ *before*, תַּחַת *under*, etc. (b) Of nouns plural in the const. or suff. state; as לְ-אֵל, *to, for*, אֶל-אֱלֹהִים poetic; מִן, מִי, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as תַּחַת, תַּחְתָּי, תַּחְתָּיו, but also with sing. suff. תַּחְתָּם; so אֵלָיו, *to him*, etc. In like manner עַל *upon*, plur. const. עַל-עֲלֵי poetic, with suff. עַל-עֲלֵיךְ, עַל-עֲלֵיכֶם. (c) Of nouns in the const. state with prefix-prepositions; as בְּ-פָנֶיךָ *by*, בְּ-פָנֶיךָ *before*, etc. (d) Of adverbs with prefix-prepositions; as בְּ-אֵין, בְּ-בִלְתִּי *without*, מֵ-אָז *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as הָרֹב *around*, מֵ-עַל *above*, חוּץ מִן *without*, etc. (f) Of a double preposition; as מֵ-מִן *from with*, מֵ-בֵין *between*, תַּחַת מֵ-אֵל *under*; like the French *d' auprès, de chez*. (g) Of a paragogic letter or suffix, viz. הָ- *towards, to*; as קִדְמָה *towards Sodom*, אֶרֶץ-הָ *to the ground*, etc. So also הָ- and הָ-

in a few cases; as סִינֵה to *Syene*, Ezek. 29: 10; נֹבֶה to *Nob*, 1 Sam. 21: 2.

NOTE. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like תְּחִלָּתִי, תְּחִלָּתְךָ, תְּחִלָּתֵינוּ, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

ב	ל	כ (כמו)	מן
בִּי	לִי	כְּמוֹנִי	מִנִּי } מִנִּי
בְּךָ (בְּךָ)	לְךָ (לְךָ)	כְּמוֹךָ	מִמֶּךָ (מִמֶּךָ)
בָּךְ	לָךְ	....	מִנֶּךָ
בוֹ	לוֹ	כְּמוֹהוּ	מִמֶּהוּ } מִמֶּהוּ
בָּהּ	לָהּ	כְּמוֹהָ	מִמֶּהָ
בָּנוּ	לָנוּ	כְּמוֹנוּ	מִמֶּנוּ
בָּכֶם	לָכֶם	כְּכֶם (כְּמוֹכֶם)	מִכֶּם
בְּכֶן	לְכֶן	....	מִכֶּן
בָּם	לָהֶם	כְּמוֹהֶם כְּכֶם בָּהֶם	מִהֶם (מִמֶּהֶם)
בֵּיהֶן (בֵּיהֶן)	לֵיהֶן (לֵיהֶן)	....	מֵיהֶן

אֵל of the Acc.	אֵל with.
אֵלַי, אֵלָיו	אֵלַי, אֵלָיו
אֵלֶיךָ, אֵלֵיכֶם (אֵלֶיךָ)	אֵלֶיךָ, אֵלֵיכֶם
אֵלָיו, אֵלֵיהֶם	....
אֵלָיו, אֵלֵיהֶם	....

*Notes on the paradigm.* (1) The suff. ה sometimes takes the parag. ה; e. g. בְּךָ=בְּךָ, לְךָ=לְךָ, etc. (2) Before suff. pronouns כ requires the parag. מו as a union-syllable; as in the table. (3) מן becomes מִן (=מִן, i. e. doubled) before most of the pronouns; not before all, e. g. מִכֶּם=מִכֶּם etc. (4) אֵל the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, usually assumes the form אֵלַי, or (as it is often written *plené*) אֵלַי.

(5) אֵל (*with*) appears to be derived from אֶלֶךְ, which is a derivate of אֶלֶךְ to *approach*; see Ges. Lex. It is imitated throughout, in its Daghesh and its mode of taking suffixes, by עִמִּי *with*; as עִמִּי, עִמֶּךָ, etc.

Through negligence perhaps of transcribers, it appears, in the books of Josh., Kings, Jer., and Ezek., in the same form as אִרַּח of the Aec., when this is written defectively and joined with pronouns; e. g. אִרַּחְךָ, אִרַּחָם, etc.

NOTE. The parag. forms, הִנֵּה, הִנֵּה, take prepositions without change; as בְּהִנֵּה, בְּהִנֵּה, בְּהִנֵּה, etc.]

### CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (שׁ), *because, that*, like *ὅτι, quod*, etc. (b) Of pronouns preceded by prepositions; as בְּאֲשֶׁר *because*, עַד־אֲשֶׁר *until*, etc. (c) Of a double conjunction; as גַּם כִּי *although*; אֲבָם כִּי *but, unless*.]

### INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

*Derived* interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as הִבֵּה *age!* plur. הִבֵּי, from הָבָה *hush, be still*, plur. הִסֵּי in Piel, from הִסָּה *idōv, ecce!* (b) Of nouns; as אֲשֶׁר־י *O the blessedness of!* הֲלֵי־יָהּ *far be it from, God forbid!* רַב *enough, hold!*

NOTE. The interjection הִנֵּה takes after it *verbal* suffixes in the Nom. case; as הִנֵּה־י, הִנֵּה־י *ecce ego!* הִנֵּה־י *ecce tu!* etc.]

## PART IV.

### SYNTAX.

In the syntax the *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

#### ARTICLE.

I. The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is often employed in our present Heb. Scriptures; see § 412. Note 1.

#### *Insertion of the Article.*

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. מֶלֶךְ הַמֶּלֶךְ *the king*; Gen. 2: 7, אָדָם *the man* before mentioned; שֶׁשֶׁן הַשֶּׁשֶּׁן *the sun*; אֶרֶץ *the earth*, etc.

NOTE. In *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city רַב מֶלֶךְ *of the great king*;' Ps. 72: 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article; and thus it renders definite the whole expression.

E. g. מְלָכֵי הָאָרֶץ *the kings of the land*; אֲנָשֵׁי הַמִּלְחָמָה *the men of war*, i. e. the warriors.

NOTE. The article after כָּל, *all, the totality*, deserves special notice. When it stands before the noun following כָּל, it there designates a totality embracing the whole; e. g. כָּל-הָאָרֶץ *all the land*, כָּל-הָאָדָם *all*

*men.* But when the article is omitted before such noun, the כֹּל means *every, any, every or any kind of*; e. g. כָּל־אֶבֶן, *every kind of stone*, 1 Chron. 29:2; כָּל־דָּבָר, *any thing*, Judg. 19:19; בְּכָל־יוֹם *at every time, always*.

(b) Before a generic noun or noun of multitude.

E. g. הַרְשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*, הַרְשָׁעִים *the wicked*, Ps. 1:4. And this principle extends to inanimate, as well as to animate things; e. g. Gen. 13:2, 'Abraham was rich in *the cattle, the silver, and the gold*,' בְּמִקְנֵהוּ בַּבָּקָר וּבַזָּהָב. These were well known and definite objects.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert; הַיָּשָׁן *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Vocative.

E. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!* Frequently omitted in poetry.

(e) Not unfrequently is the article used before proper names of rivers, mountains, and towns, when the names are used with special reference to their appellative meaning.

E. g. הַיָּאָר *the Nile*, properly *the stream*; הַלְבָּנוֹן *the Lebanon*, prop. *the white [mountain]*. But such a use of the article is not very frequent in prose; still less so in poetry.

(f) Before participles used in the sense of verbs, and before verbs also, the article is employed in the sense of a pronoun relative; see under I. above.

E. g. הַמּוֹצִיא, *who brought [thee] out*, וְהַפְּדֵי, *and who redeemed thee*, Deut. 13:6. So in Deut. 13:11. 8:14—16. 20:1, et al. saepe. So also Jos. 10:24, 'the warriors who *went with him*,' וְהָלַכְוּ אִתּוֹ; Judg. 13:8, 'the child *which is born*,' וְהַיֶּלֶד, etc.

NOTE 1. The article (as noted in I. above) is sometimes used also as a pronoun demonstrative; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַשָּׁעָן *this time*.

NOTE 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*); e. g. 1 Sam. 17:34, הַלְּאָרִי *a lion*; Num. 11:27, הַנֶּזֶר *a*

*youth*; Ex. 2: 15, הַבְּתוּלָה *a well*, etc. So in Is. 7: 14, הַיְּלֵמָה may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed in cases where to the mind of the writer the object was wholly *indefinite*; e. g. Gen. 19: 11, 'he smote them בְּסַבְּנֵי רִי (for בְּרִסְנֵי רִי) *with blindness*;' not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness; just as we say, *the pestilence*, *the plague*, etc.

In particular we may note, that the Hebrews employed the article where we do not,

(a) *In comparisons*; e. g. Is. 1: 18, 'Although your sins are as *the* scarlet (כַּחַם־שָׁנִי=כַּחַם־שָׁנִי), they shall be white as *the* snow; if they are red like *the* crimson, they shall become as *the* wool.' Ps. 49: 21. Is. 24: 18. 34: 4, 'they [the heavens] shall be rolled up as *the* book;' al. saepe.

(b) *In abstract nouns of a generic nature*; e. g. Is. 29: 21, 'they bring down the righteous by *the* falsehood,' בְּתוֹהוֹ; Is. 60: 2, 'behold *the* darkness (הַחֹשֶׁךְ) shall cover the people.' See also Gen. 19: 11, as above.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted; as Job 1: 1, 'there was אִישׁ *a man*.'

NOTE 3. The indefinite article *a* or *an*, is sometimes expressed by אֶחָד *one*; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man*,' etc. 1 Sam. 16: 18. 25: 14. Job 2: 10. Ex. 29: 3. 1 K. 19: 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆ μίαν, *a fig-tree*; Mark 14: 51, εἷς τις νεανίσκος, *a certain young man*, etc.

#### *Omission of the article.*

§ 413. It is omitted, in general, when the object is *indefinite*, *general* or *common*, not well known, nor before mentioned. In particular,

(1) Proper names, especially those of persons, countries, and nations, frequently omit it.

There are so many exceptions to the omission, that it can by no means be regarded as a general principle of the language. Thus הַיְּרֵדֹת *the Euphrates* always omits the article, but הַיַּרְדֵּן *the Jordan* almost

always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc., are always without it; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive; for the Gen. of itself makes the preceding noun definite.

E. g. הַדְּבַר יְהוָה *the word of Jehovah*, instead of הַדְּבַר יְהוָה. But there are some exceptions here, which shew that the usage is variable. Thus, (a) When the *following* Gen. is a proper name which excludes the article, the *first* noun may take it; as Gen. 31: 13, הָאֱלֹהִים בֵּית-אֵל, *the God of Bethel*; Gen. 24: 67, הָאֹהֶל שָׂרָה, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. 45: 16, כָּל הָעָם, *all the people of the land*. (c) In some other cases also, it is used before the first noun without any such reasons; e. g. הַכֹּחָזֶת שֵׁשׁ, *the coat of fine linen*, Ex. 28: 39; הַמִּזְבֵּחַ הַבְּרָזָה *the altar of brass*, 2 K. 16: 14. Jer. 32: 12 (comp. v. 11). Ps. 123: 4. In most cases of such a nature, the Genitive relation that follows is designated by הַ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּחֹךְ הַמִּטָּה, *in the midst of my tent*, Mic. 2: 12. Lev. 27: 23.

(4) Before the predicate of a sentence it is more usually omitted; but still, it is often inserted when *definiteness* is required.

E. g. 'Yet is the day גָּדוֹל, *much*,' i. e. much remains, Gen. 29: 7. So in Is. 5: 20. et al. saepe. On the other hand, if definiteness or emphasis is demanded in the predicate, it can take the article; e. g. Ex. 9: 27, 'Jehovah is *just* (הַצַּדִּיק *the just one*), and I and my people are *wicked*.' Num. 3: 24. Gen. 45: 12, al.

*General Remark.* In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it *definite*; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the *omission* of the article is uniformly a matter of necessity.

#### *Article before adjectives.*

§ 414. (1) In general where a noun has the article, the

adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10: 12, הָעִיר הַגְּדוֹלָה *the great city*; Num. 11: 34, הַמָּקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29: 2, הָאֶבֶן הַגְּדוֹלָה, *the great stone*; 2 Sam. 6: 3, הָעֲגֵלָה הַחֲדָשָׁה, *the new wagon*.

(2) The article is usually *omitted* before adjectives, (a). When the noun to which the adjective belongs omits the article; e. g. כֶּבֶשׂ אֱלִיָּה, *a tame lamb*, etc.

NOTE. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שְׁמֶךָ הַגָּדוֹל, *thy great name*; Deut. 11: 7, מַעֲשֵׂה יְהוָה הַגָּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence, the article is usually omitted.

E. g. טוֹב הָאֱלֹהִים, *God is good*, בְּרוּךְ הוֹשֵׁם יְהוָה, *the name of Jehovah be blessed*. Comp. § 413. 4.

N. B. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּוֹר הַגָּדוֹל, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article may be rendered as a pronoun; e. g. גִּבֵּר הַחֲדָשָׁה, [like] 'a wall *which* is tottering.'

## NOUNS.

### Case absolute.

§415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.



§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real object of the sentence which follows, a Vav copulative succeeds it; as Job 36:26, מִסְפָּר שָׁנָיו וְלֹא חֲקָר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the sense requires an *oblique* case; and then the oblique case is most commonly made by a pronoun, e. g. Ps. 18:31, הָאֵל תָּמִים דְּרָכּוֹ, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where, as to the sense the Gen. of הָאֵל is required. This oblique case may be the Accusative, Ps. 74:17, קָרַץ נְחֻרָה אֶתָּה וְצָרְתָם, 'as to summer and winter, thou hast made them.' So Jer. 6:19, הַיֹּרְחִי וַיִּמְאָסוּ בָהּ, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the Engl. case absolute; as 1 Sam. 2:13, זָבַח כָּל-אִישׁ זָבָח, 'any man offering a sacrifice, the servant of the the priest came,' etc. 1 Sam. 9:11. Gen. 4:15. Prov. 23:24.

NOTE. Pronouns are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) by the Acc.; as Gen. 47:21, אֶת-הָעָם, 'as to the people, he led them from one town to another.' So in Ezek. 10:22, מִרְאֵיהֶם וְאִוָּחֶם, as to their appearance and themselves. (b) In effect, although not formally, by the Dat.; as Ps. 16:3, בְּקִדְוֵי שָׁמַיִם, 'as to the saints who are in the land, all my delight is in them.' See the same or at least the like sense to לְ before nouns, in Ezek. 10:13. Gen. 31:43. 1 Sam. 9:20. (c) By the Abl.; as Gen. 2:17, מִצֵּץ הָעֵץ טוֹב וְרָע, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc. Or this construction may be referred to the principle noticed in § 543.

#### CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The case of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc.; or by its relation to some specific part of it, as *regimen* or *const. state*; or by prepositions connected with it, either expressed or understood.

##### *Nominative case.*

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural ; and the nouns may be of the ground-form, or in the state of regimen which belongs to all cases, § 434.

NOTE. The natural order of position in a sentence is *subject, copula, predicate*, or *subject, verb, object*. Adverbial qualifications may precede or follow the verb ; negatives stand before it.

But the Hebrews were not obliged to follow this order ; and most usually the *subject* follows the verb. Still, whenever a Hebrew wished to render prominent any particular word in a sentence, he could place it first ; e. g.

(a) *A verb* ; as רָשָׁע . . . . נָסוּ, lit. *there flee . . . . the wicked*. So in Is. 13 : 22, et al. saepe. Specially does the verb take the leading place, when a second declaration is attached to a preceding one by וְ, or אֲשֶׁר ; as Gen. 3 : 1, 'Now the serpent was more cunning than all the beasts *וְהָיָה יְהוָה אֲשֶׁר עָשָׂה יְהוָה*, which Jehovah had made.' Gen. 2 : 5, et al. saepe.

(b) *An Adjective* ; which, when a predicate, always stands first ; as טוֹב יְהוָה, *good, [is] Jehovah*.

(c) *The object* ; as Is. 18 : 5, בֹּכֵר גִּמְלָה יִהְיֶה נֶצֶד, *a ripening grape becomes the flower*, i. e. the flower becomes, etc.

(d) *Adverbial qualifications* ; as בְּרִאשִׁיתָהוּ, Gen. 1 : 1 ; אָז יַדְבִּיר, then said he, Jos. 10 : 12. So Judg. 5 : 22, et al. saepe.

#### Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state, § 322 seq. The noun itself which is in the Genitive undergoes no change of form.

NOTE. The Gen. is nearly always placed immediately *after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive ; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7 : 6, מַבּוּל מַיִם הָיָה, *a flood of waters was*, [Heb. a flood was of waters] ; Hos. 14 : 3, כָּל-תִּשְׁאָה עֲוֹן, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression] ; Is. 40 : 12. Job 15 : 10. Is. 19 : 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*; in a few cases by the particle בְּ.

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of לְ. E. g.

(a) Where the preceding noun is omitted; as לְדָוִד, [a psalm] of David, (this is called לְ *auctoris*); so where בֶּן (son) is omitted, as לְיִתְרָם יִצְחָק, *Ithream, [the son] of Eglah*. But see, under the general Remark at the close.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as בֶּן יֵשׁוּעַ a son of Jesse, (בֶּן יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. 9: 3. 1 K. 2: 39. 2 Sam. 2: 8 לְשָׁאוּל . . . שָׂר, a leader of Saul's. Is. 37: 13. Num. 1: 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put לְ before the second Gen. case; e. g. חֶזְקוֹן הַשָּׂדֶה לְבִעֹז, a field-portion of Boaz (in the const. state it would mean, a portion of the field of Boaz), Ruth 2: 3.

NOTE. In such cases, however, אֲשֶׁר is very often inserted before the לְ; e. g. Ruth 4: 3. Gen. 41: 43. Cant. 1: 1. Ezra 1: 5. Judg. 3: 28. 12: 5. 1 K. 15: 20. 22: 31, et saepe. See General Remark below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by לְ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4: 2, אֲלֵה הַנְּשָׂרִים אֲשֶׁר לוֹ, these are the princes which were his (Solomon's); 1 Chron. 11: 10, הַגִּבּוֹרִים אֲשֶׁר לְדָוִד, the heroes who were David's. 1 Chron 11: 11. 27: 31. Ruth. 2: 21. 2 Sam. 14: 31. Gen. 24: 9. 47: 4, et alibi saepe.

NOTE. In nearly all cases of this nature, the article is expressed before the preceding noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by לְ; e. g. Jer. 22: 4, לְדָוִד עַל כִּסְאוֹ, lit. of David on his throne, i. e. on the throne of David.

(f) When an Adjective intervenes between the first and second noun; e. g. בֶּן אֲחִימֶלֶךְ, *a son of Ahimelek*; especially after a numeral, as Hag. 1:1, בְּשָׁנָה שְׁתֵּיתָּהּ לְהִרְרֹנֶשׁ, *in the second year of Darius*. Gen. 7:11. 1 K. 3:18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. 1:3, בְּאַחַד יְהוּדִשׁ, *on the first [day] of the month*. Ezek. 1:2.

(h) In describing the materials of which a thing consists; e. g. Ezek. 1:11, בְּגִלִּים זָהָב, *vessels of gold*. Lev. 13:48.

(i) As *to* מִן, it denotes the Gen. of *origin* only; as הוֹכַח מִכֶּם, *the reproof of you*, i. e. which proceeds from you, Job 6:25. But see Prov. 26:7 for a more direct Genitive.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without* the form of regimen. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property*; e. g. ἐστὶ μοι, *est mihi*, c'est à moi. The later Hebrew, which frequently employs לְ to express a Gen. relation, proffers the solution in question. Thus בְּרֹדֶר is an elliptical expression for בְּרֹדֶר אֲשֶׁר בְּרֹדֶר; מִזְמוֹר אֲשֶׁר לְדָוִד is used instead of אֲשֶׁר בְּרֹדֶר; לְיֵשׁי הַצֹּפִים לְשָׂאוֹל, *the watchers which belonged to Saul*, is used for לְשָׂאוֹל הַצֹּפִים אֲשֶׁר לְיֵשׁי, etc. The very frequent cases where אֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the לְ *auctoris* (a above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause; which seems to be well supported by analogies. See his Lex. art. לְ; and see on לְ before the *causa efficiens*, Ges. on Is. 28:2.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נְהַר פָּרָה, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10:15, אֲנָשֵׁי הַתְּחָרִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. frequently follows such *adjectives* or *participles* as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4:4, נֶבֶד רַגְלָיו, *lame of feet*, i. e. in his feet; Ps. 24:

4, נָקִי כַפַּיִם, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, חָסֵר-לֵב, *deficient of [in] understanding*. So in Latin, *integer vitae scelerisque purus*, etc.

§ 424. *Various significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew.

NOTE. These are generally comprehended in the designations, *Gen. of the subject* and *Gen. of the object*. But these two designations do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus: viz. (1) *Genitive of the subject*; e. g. חֲמַת יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This use of the Gen. is frequent. (2) *Genitive of the object*; e. g. Prov. 1 : 7, יִרְאַת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object; Prov. 20 : 2, אֲרֻמַת מֶלֶךְ, *the terror of the king*, i. e. the terror of which the king is the object, (this may also be ranked under No. 5); זִכְרֶךָ, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יַד יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נַפְשׁ דָּוִד, *the soul of David*; of wide extent. (4) *The Genitive of material*; e. g. כֵּלֵי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. 11 : 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14 : 15, מִן אֱלֹהִים, *the terror of God*, i. e. which God inspired, or of which he is the author; Ezek. 12 : 19, חַיִּיט הָעִיר, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35 : 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is followed by consummation or destruction. (7) *The Gen. of special relation*;\* e. g. Is. 54 : 9, מֵי נֹחַ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. 16 : 26, חֲמֹר לֶחֶם, *the ass of bread*, i. e. the ass which carries bread. There is a great variety of shades in the meanings here. (8) *The Genitive of quality*; e. g. אֲמָרֵי אֱמֶת, *words of truth*, i. e. true words. This is a widely extended

\* All Genitives express *relation*, and this name might therefore be given to all. But as more *specific* names are here assigned to other Genitives, I have used the words *special relation* to designate a *sui generis* connection which I can find no other words satisfactorily to express.

usage; see § 445. Other divisions of meaning conveyed by the Gen. might be added; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case; and, indeed, no formal divisions can reach all the niceties of the examples which now and then occur. Almost every and any kind of relation of one thing to another, is, in fact, expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective is used as a noun of multitude, and the adjective then denotes and characterizes a part of this multitude.

E. g. Prov. 15: 20. 21: 20, בְּטִיל אָדָם, *the foolish of men*, i. e. foolish men; 1 Sam. 17: 40, 'five חֲלִיטֵי אֲבִנִים, *smooth of stones*,' i. e. smooth stones; Job 41: 7, אֲמִיגֵי מִגְנָיִם, *the strong of shields*, i. e. strong shields.

#### *Dative case.*

§ 426. This case is marked by לְ signifying *to* or *for*.

NOTE 1. In a few cases לְ seems to stand before a Nom.; as 1 Chr. 3: 2, 'the third was אֶבְשָׁלוֹם, *Absalom*.' But see another solution of this in Ges. Lex. לְ, A. at the close of No. 4. Sometimes before the Acc.; as Ezra 8: 16, 'I sent אֶלְעִיָּזָר, *Eliezer*.' Lam. 4: 5. 1 Sam. 3: 30. Job 5: 2. Is. 8: 1. The latter usage is common in Syriac. See Ges. Lex. here, under לְ ut supra.

NOTE 2. The Dative case is very common after the verb הָיָה either implied or expressed, when it signifies *possession, belonging to*; like *sum* put for *habeo* in Latin.

#### *Accusative case.*

§ 427. This is sometimes designated by אֶת, אֶת־; otherwise it is without any distinctive sign.

NOTE 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in *poetry*, the use of אֶת as above is not observed with any strictness.

NOTE 2. Sometimes אֶת is used, as it is commonly said, before the Nom.; as 2 K. 6: 5, וַיִּפְּלוּ אֶת־הַבָּרֶזֶת, *and the iron fell into the water*.' Especially before the Nom. of *passive* verbs; as Gen. 17: 5, וַיִּשְׁמַח אֶת־אָבְרָם,

'thy name shall no more be called Abram.' Sometimes it stands before the Nom. of neuter verbs; as 2 Sam. 11: 25, אַחֶ-הַדְּבָר הַזֶּה, 'this matter, may it not displease thee;' Ezek. 35: 10, אֶחָד-שְׁנֵי הַגִּיטִים, 'the two nations are mine.' See אֶחָד in the Lex. All these and the like cases, however, may be solved by supposing the case *absolute* to be employed, and then to make the Nom. of the verb which follows by supplying the pronoun, as usual.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc.

NOTE 1. No. 1 needs no illustration. As to No. 2, we may note, (a) Place whither; as 2 Chr. 20: 36, לָלֶכֶת תִּרְשִׁישׁ, *to go to Tarshish*. (b) Place where; as Gen 18: 1, פֶּתַח-הָאֹהֶל, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֹּקֶר, *in the morning*; and so Gen. 27: 44, יָמִים אֲחֻרָיִם, *during certain days*. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material, from which any thing is made; as Gen. 2: 7, 'God formed man עָפָר, *of dust from the earth*;' § 511. Note.

As to No. 3, there are, (f) Many cases like those where *κατά* is said to be *implied* in Greek; as 1 K. 16: 23, 'lame אֶחָד-רַגְלָיו *as to his feet*;' Ps. 3: 8, 'thou hast smitten all thine enemies בְּיָדִי, *as to [on] the cheek bone*.' (g) Also many cases where a noun is taken in an adverbial signification; as Deut. 23: 24, נָדְבָה, *voluntarily*; Ezek. 11: 19, יָבֹא אֶחָד, *unanimously*; Ex. 24: 3, קוֹל אֶחָד, *unanimously*, etc.

NOTE 2. If the student will but note the extent of these usages of the Acc., he will easily solve cases where the prepositions seem to be needed; e.g. בְּדִבְרֵם, *as in their pastures*, Is. 5: 17, Acc. designating *place where*. So as to *time*; בְּיוֹם *as on the day*, בְּיָמֵי *as in the days of*, בְּיָרֵחַי *as in the months of*. So בְּפִשְׁרָץ רָחֵב *as in the wide wall-breach (place)*, Job 30: 14; בְּעֻבְרָם *as in chains*, Prov. 7: 22. Is. 29: 7. Job 38: 14.

N. B. It will be very convenient to name these various cases, the *Acc. of place*; *of time*; *of quantity*; *of material*; *of manner*. The student has only to recollect that all these are designated by the Acc.; and this, without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles,

or verbals with an active signification, and is governed by them.

E. g. 2 K. 4: 1, יִרְא אֶת־יְהוָה, *fearing Jehovah*; Is. 11: 9, דַּעַת יְהוָה, *the knowledge of Jehovah*, lit. *τὸ cognoscere Jehovam*, as דַּעַת is the fem. form of the Infinitive.

*Vocative and Ablative.*

§ 429. The Vocative sometimes has the article to designate it; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes מִן *from, out of*; בְּ *in, by*; עִם *with*, etc. In many cases, the preposition is merely implied.

NOTE. It is probable that the Hebrews regarded the nouns following מִן, בְּ, עִם, etc., as being in the Genitive, because, in their *origin*, nearly all the prepositions of this nature were *nouns*.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before אֲשֶׁר. (e) Before וְ copulative.

(a) Before nouns governed by prepositions; e. g. (1) Nouns with בְּ; Is. 9: 2, שִׂמְחָה בְּקָצִיר, *the joy in [of] harvest*; Is. 5: 11, מַשְׁכִּימֵי, *who rise early in the morning*. (2) With לְ; as Is. 56: 10, אֲהַבֵּי לְנוֹם, *lovers of slumber*. (3) With אֶל; as Is. 14: 20, יוֹרְדֵי,



אֶל-אֲבָנֵי-בֹר , *going down to the stones of the pit.* (4) With *אֵת* ; as Jer. 23: 22, *the Levites אֶת־מִשְׁכָּנִי אָחִי , who served me.* (5) With *מִן* ; as Jer. 23: 23, *אֱלֹהֵי מִקְרוֹב , a God near at hand.* (6) With *עַל* ; as Judg. 5: 10, *הֹלְכֵי עַל-דֶּרֶךְ , who go on the way.*

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns ; as 1 Sam. 25: 15, *כָּל-יְמֵי הַתְּהַלֵּכְנִי אִתָּם all the days of our walking with them*, where *יְמֵי* is in the const. state before the verb that follows. Job 18: 21, *מָקוֹם לֹא יָדַע אֵל , the place of him who knows not God.* Is. 29: 1, *קִרְיַת דָּוִד דָּוִד , the city of David's dwelling.* The like in Lev. 14: 46. Is. 30: 29. Hos. 1: 2 ; also in Ex. 6: 28. Lev. 7: 35. Num. 3: 1. Zech. 8: 9. Jer. 31: 2. 48: 36. Lam. 1: 14. Ps. 81: 6. Jer. 50: 31.

(c) Before adjectives ; as 2 K. 12: 10, *אֶרֶוֹן אֶחָד , one coffer* (comp. § 440. a) ; Is. 17: 10, *נְּטָעֵי נְּעִמִים , pleasant plants* ; see § 445. § 440.

(d) Before *אֲשֶׁר* ; as Lev. 4: 24, *מָקוֹם אֲשֶׁר , the place which.* Gen. 40: 3. See also 1 Sam. 3: 13.

(e) Before *וְ* copulative ; as Is. 33: 6, *דָּקֻמָּה וְדַעַת , wisdom and knowledge.* So also Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9: 17, 'I see *עַמְּצָה*, a multitude,' i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not *לַחַיִּים*, to the beasts,' i. e. to the beasts of the forest (*הַיַּעַר*) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in *ח* ; see § 319. Note 1. No. 3. So in Ps. 16: 3, *אֲדִירִי* is probably for *הָאֲדִירִי*, which may easily be supplied from the preceding part of the verse.

NOTE. *Vice versâ*, the absolute state is sometimes employed where the construct might be used, and where we should naturally expect it. E. g. in Is. 28: 1, *שֹׁמְרֵי* is absolute although followed by a Genitive ; and so in Is. 10: 12, *לִבָּב* abs. form with a Gen. after *א* ; also *חַיִּל* in 1 Chron. 9: 13, and perhaps *מְשִׁישׁ* in Is. 32: 13. In such cases the absolute noun indicates only a *subordinate* idea, and may usually be rendered as an adjective.

§ 434. *Const. state or regimen* has reference solely to the relation of the two nouns, etc., connected together in this

state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, 'the word of God came to Shemaiah.' (b) In the Gen.; as Job 12: 24, לֵב רָאשֵׁי עַם-הָאָרֶץ, 'the heart of the princes of the people of the land'; where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects הָאָרֶץ. (c) In the Dat.; as Job 3: 20, לְמַרְי נָפֶשׁ, 'to those who are grieved in spirit', where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, 'that I may shew thee אֶת-דְּבַר הָאֱלֹהִים, 'the word of God,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, 'O man of God.' (f) In the Abl.; as Ps. 17: 4, בְּדִבַּר שְׁפָתַי, 'by the word of thy lips', where the first noun is in the const. state Ablative.

### Apposition.

§435. In Hebrew, two nouns designating the same thing are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֱמָרִים אֱמָח, words [which are] truth, i. e. words of truth; Zech. 1: 13, דְּבָרִים נִחְמִים, words [which are] consolations, i. e. words of consolation; Ex. 24: 5, זִבְחִים שְׁלָמִים, offerings [which are] peace offerings.

NOTE. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§435 a. Nouns are apparently but not really in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7: 1, סֵאָה סֶלֶחַ, a seah [of] fine meal; 2 K. 5: 23, בְּקָרָהּ, two talents [of] silver; Gen. 41: 1, שְׁנָתַיִם יָמִים, two years [of] time; 1 K. 7: 42, שְׁנֵי סוּרִים רְמָנִים, two rows [of] pomegranates; Ezek. 22: 18, סָגִים כֶּסֶף, dross [of] silver. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

NOTE. Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a

word implied; e. g. אֱלֹהֵי צָבָאוֹת [אֱלֹהֵי], *Jehovah* [God of] *hosts*. So probably Is. 30: 20, מַיִם לַחַיִּץ [מַיִם], *water* [water of] *trouble*; נֹחַמָה אֶסֹף [נֹחַמָה], *the glow* [the glow of] *his anger*. So Judg. 5: 13, אֲדִירִים עַם, *the nobles* [of] *the people*, where אֲדִירִי is mentally repeated before עַם.

### *Gender of Nouns and Adjectives.*

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'I have asked אֶחָד, *one thing*;' Ps. 12: 4, גְּדִלוֹת, *great things*; Gen. 42: 30, קָשׁוֹת, *hard things*, etc. Things without life, and abstract nouns, usually take the fem. form. But to the first of these there are many exceptions. Less often is the masculine employed; as Prov. 8: 6, נְגִידִים, *noble things*.

NOTE 1. The fem. is sometimes used also in a *collective* sense for objects which are properly masculine; as Mic. 1: 11, 12, יוֹשְׁבָה, *inhabitant*, i. e. inhabitants; Mic. 7: 8, 10, אֹיְבָה, *enemies*. So עֵץ *a tree*, עֲצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

NOTE 2. In like manner the fem. designating office or rank, is sometimes employed to designate the person who holds such office or rank; e. g. פָּדָה Pasha or governor, קְהֵלָה preacher, concionator.

### *Number of Nouns.*

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צֹאן *small cattle*, זָהָב *gold*, הַכְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord, God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

*Examples.* (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֲדֹנִי (with Qamets) is always used in the sense of the singular, for *God*. (b) אֱלֹהֵי *God*, in all the forms

of the plural. (c) *לַדְּבַר* *lord*, in all its forms. (d) *קַדְשִׁים*, *the most Holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3. Josh. 24: 19. (e) *שֶׁדִּי* *the Almighty*, is probably of the plural form, § 325. b. (f) *הַדְּרִים* *household god*, as sing. 1 Sam. 19: 13, 16. (g) Occasionally a few other words are used in the like way; as Job 35: 10, 'God, *עֲשֵׂי*, *my Maker*;' Ecc. 12: 1, *בְּרָאֵךְ*, *thy Creator*. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand *רִמִּים*, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried *בְּעָרִי*, *in the towns* of Gilead,' i. e. in a town; Gen. 8: 4, 'the ark rested *עַל הָרִי*, *on the mountains* of Ararat,' i. e. on a mountain; Job 21: 32, *קִבְרוֹת*, *the graves*, i. e. the grave. Ps. 46: 5. Intensity of expression is generally intended, where the plural is thus employed; but it is difficult to make it out in all cases.

GENERAL REMARK. Where a proper *plurality* is not the design of the plural form, it bears, for the most part, a kindred meaning. Thus objects *extended* as to *space* or *time* have, at least many of them, names of the plural form. Thus for *space*, *שָׁמַיִם* *heavens*, *גְּבוּחוֹת*, *heights*, *מִתְחַלְחֵל* *region under feet*, *מִתְחַלְחֵל* *region over head*, *פָּנִים* *face*, *צוּרְאִים* *neck*; for *time*, *חַיִּים* *life*, *נְעוּרִים* *youth*, *זְקֵנִים* *old age*; finally for attributes or qualities of a permanent nature, as *עֲוִיָּתִים* *perverse-ness*, *רַחֲמִים* *compassion*, *יְסוּדֵי* *a childless state*, etc.

*Peculiar significancy attached to the repetition of nouns.*

§ 438. The Hebrews frequently repeated nouns, *without* or *with* the copula *וְ* between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14: 10, *בְּאֵרוֹת בְּאֵרוֹת*, *pits pits of bitumen*, i. e. many pits, etc.; see d below, (b) To denote distribution; e. g. Gen. 32: 17, *עֶדְרָ עֶדְרָ* *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. 14: 22, *שָׁנָה שָׁנָה*, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32: 7, *דּוֹר וְדּוֹר*, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7: 24, *עֲמֹק עֲמֹק*, *deep deep*, i. e. very deep; comp. a above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

NOTE. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. 40: 3, טִיט מִיָּיִן, *clay of mire*, i. e. the miry clay; Job 30: 3, שׁוֹאֵה וְיִמְשָׁא, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition, with the copula ו between the words, more usually denotes *diversity*.

E. g. Deut. 25: 13. אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. 12: 3, לֵב וְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

*Nouns used in the sense of Adjectives.*

§ 440. Of two nouns in regimen one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֶחָד עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. 24: 10, קִרְיַת-חֲרוֹב, *city of desolation*, i. e. desolate city; Gen. 34: 30, מִנְּחֵי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמֶן בָּשָׂרוֹ, *the fatness of his flesh*, his fat flesh; כָּל-הָאָדָם, *the whole of men*, i. e. all men, Ex. 13: 3. See also Is. 32: 14, הָמֹן עִיר, *the tumultuous city*. But this construction is less frequent than the other.

NOTE. This principle is more or less common to all languages, specially the one designated under a; but the Hebrew, having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כֶּלִי כֶסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

§ 441. When two or more nouns are connected by

the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1: 2, 'the earth הָיְתָה חֲדָשׁ וָרֵקָה, *was desolation and emptiness*, i. e. desolate and empty; Ps. 10: 5, מָרוֹם מִשְׁפָּטֶיהָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job 8: 9, הָמָּוֶל, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*. Lev. 21: 6.

§ 442. Nouns with prepositions prefixed are sometimes used as adjectives.

E. g. Ps. 77: 14, בְּקִדְשׁ דְּרָכָהּ, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. 26: 14, יוֹצֵץ בִּשְׂבָל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. 17: 9, אֹיְבֵי בְנֵי־חַיִּים, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. 4: 4, מִבְּכֹרֹת וּמִחֵלֶבֶת, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. 3: 16, עֲצָבוֹנָהּ וְהִרְגָּהּ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119; 168. The construction may be called *Hendiadys*, ἐν ᾧ δύο νοῦν; see § 569.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בֶּעַל, בֵּן, בַּת, followed by a noun expressive of quality.

*Examples.* (a) אִישׁ *man*; as אִישׁ דְּבָרִים *a man of words*; i. e. an eloquent man; אִישׁ חֶסֶד, *a man of piety*, i. e. a pious man. (b) מְחִים *men*; as מְחֵי רָעָב, *men of hunger*, i. e. hungry men. (c) בֶּעַל *lord, possessor*; as בֶּעַל שֵׁעַר, *possessor of hair*, i. e. hairy, בְּרִית, *possession of a covenant*, i. e. bound together by a covenant. (d) בֵּן *son*, and בַּת *daughter*; as בֶּן-חֵיל, *son of strength*, i. e. a hero; בֶּן-מָוֶת, *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת דָּשִׁיר, *the daughters of song*, i. e. singing women, Eccl. 12: 4; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

NOTE. The first noun in constructions of this kind is sometimes

omitted, and can be supplied only from the sense of the passage; as Job 31 : 32, אֶרֶח way, for בֶּן אֶרֶח son of the way, i. e. a traveller; Prov. 17 : 4, שֶׁקֶר falsehood, for אִישׁ שֶׁקֶר a man of falsehood, i. e. a liar. So Gen. 15 : 2, דָּמָשְׂקִי, for son of Damascus, i. e. a native of Damascus. Job 34 : 18.

## ADJECTIVES.

### *Adjectives used in an abstract sense.*

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24 : 14, תָּמִים, *integrity*, lit. upright, innocent; Job 20 : 22, צָמַל, *trouble*, lit. troublesome, etc., Ps. 10 : 10. So רַע אִשָּׁה, *a woman of evil*, i. e. an evil woman, where רַע is constructed as a noun in the Gen.; מֵי מָלֵא, *waters of fulness*, i. e. full streams, instead of מַלְאֵי מַיִם. Comp. in Greek τὸ καλόν, τὸ σοφόν, etc.

NOTE. In this way some adjectives are constantly used as epithets of persons or things; as אֱלֹהִים *strong*, for 'God'; אֱזָרִי *strong*, for 'bull, horse, hero'; חֹמֶה *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon,' etc. So for *God*, we say (in English) *the Almighty, the Omnipotent*, etc.; in French, *l'Éternel*, etc. This is called *epitheton ornans*.

### *Adjectives as predicates of a sentence.*

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4 : 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17. But in the first of these cases (הָיָה מְצָר), the word מְצָר is originally and properly a *noun*; in the second, רָבָה is probably a *verb*. In Hab. 1 : 16, בָּרָאָה seems to be properly a *noun*, meaning *pecus pingue*; comp. Zech. 11 : 16. Ezek. 34 : 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

NOTE. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as nouns of the neuter gender; § 445. Thus Ps. 73: 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27: 29, אֲרֵרֶיךָ אֲרֵרֶיךָ, *the cursers of thee [are] cursed*, lit. an accursed thing; Ps. 119: 137, מִשְׁפָּטֶיךָ יֵשֶׁר, *upright [quoddam rectum] are thy statutes*. Ps. 66: 3. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*. Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., *πονηρόν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הוּא הַקָּטָן *David was the smallest*, or as *to David, he* etc., i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

NOTE. In a like manner participles, when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ רְאִיאוֹת, *thine eyes see*, lit. *thine eyes are the beholders or they which see*.

#### *Concord of Adjectives as qualifying nouns.*

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4, אֲדֹנָיִם קָשָׁה *a hard master*. On the contrary, Jos. 24: 19, אֱלֹהִים קָדְשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; \* e. g. Jer. 50: 6, צֹאן אֲבֵרוֹת, *a wandering flock*.

\* When the concord is directed by the *sense*, as in *a, b*, rather than by the grammatical *form* of the noun, we may call it *constructio ad sensum*.



§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 K. 19: 11, רֵיחַ גְּדוֹלָה וְחֶזֶק, *a great and strong wind*.

#### *Position of Adjectives.*

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89: 51, כָּל-רַבִּימִים עַמִּים, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. 53: 11. Jer. 3: 7, 10. 16: 16, all which I regard as cases of *exgetical apposition*; and so of the like cases elsewhere.

NOTE. The pronominal adjective זֶה *this*, not unfrequently *precedes* the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1: 11, פָּנֵיהֶם וְכַנְפֵיהֶם פִּרְדּוּת, *their faces and wings were separated*. Here פִּרְדּוּת, a part. adjective, is fem.; as is the noun also which next precedes it.

#### *Construct state of adjectives.*

§ 453 a. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. נָקִי כַפַּיִם, *clean of hands*; בָּר זָכָב, *pure of heart*; יָפֵה חֲזָר, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles which partake of the nature of adjectives; e. g. Ps. 19: 8, 9. Jer. 2: 8.

*Comparison of adjectives.*

*Comparative degree.*

§ 454. (a) The comparative degree in adjectives is made by using מִן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14 : 18, מְדוּק מְדַבֵּשׁ, *sweeter than honey* ; Ps. 19 : 11.

NOTE. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52 : 14, 'his visage מְשֻׁחָח מְאִיִּשׁ, *was marred more than any man's* ; Gen. 41 : 40, אֲנִי אֶגְדֹּל מִמֶּךָ, *I will be greater than thou*.

(b) But מִן after an adjective and before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed ; e. g. Gen. 4 : 13, גְּדוֹלַת עֲוֹנִי מְנַשְׂאָה, *my iniquity is great so that it cannot be pardoned, or greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out fully the comparison, is *omitted* ; as Is. 10 : 10, 'their gods, מִירֵשֶׁלַם, [were more powerful] *than those of Jerusalem*.'

NOTE. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees ; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

*Superlative degree.*

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree ; as 1 Sam. 16 : 11, 'David was הַקָּטָן, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective ; as 2 Chr. 21 : 17, קָטוֹן מִבָּנָיו, *the smallest of his sons* ; Mic. 7 : 4, טוֹבָם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural ; as קֹדֶשׁ הַקְדָּשִׁים, *holy of holies*, i. e. the most holy place ; Ecc. 1 : 1, הֶבֶל הַהֲבִלִים, *vanity of vanities*, i. e. ex-

ceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was *חָיָה הַמְּדַבֵּרָה*, *cunning above all the beasts of the field*,' i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) ראש *head*, as Ps. 137: 6, ראש שְׂמֵחָהּ, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר, *first born*, as Is. 14: 40, בְּכוֹרֵי גֵלִים, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מְאֹד *very*, or מְאֹד מְאֹד *very very*; as Gen. 7: 19, 'the waters increased מְאֹד מְאֹד, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. d. (c) By two synonymous words; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רָצָה רָצָהְכֶם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially *intensive*; as Jonah 3: 3, 'a great city גְּדוֹלָהּ *before God*,' i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לְפָנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀστέριος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνάντιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

#### NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural* nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשָׁה יָמִים, *three days*, lit. a threeness of days. (b) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּנִים, *three sons*, שְׁלֹשָׁה בָּנוֹת, *three daughters*; see and comp. § 435 and § 535 a. The position of the cardinal num-

ber *after* the noun is less common, and it belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19 are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. 9: 10, הָיְתָה עִשָּׂר בָּנִים, *fifteen sons*; בָּנִים עֶשְׂרֵה עָשָׂר, *sixteen sons*.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. 32: 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun; e. g. Deut. 2: 14, וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Ezek. 8: 35, שִׁבְעִים וְשֶׁבַע, *seventy and seven lambs*.

§ 461. The numerals מֵאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה־שָׁנָה, *a hundred years*; 25: 7, 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רִמּוֹנִים מֵאָה, *100 pomegranates*; Is. 7: 23, אֶלֶף וָפֶן, *a thousand of vines*; Ezra 8: 27, אֶלֶף דָּרִים, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20: 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ מְדִינִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁנֵי־לֶחֶם, *two [loaves] of bread*. The word אַמָּה, *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27: 18, מֵאָה בְּאַמָּה, *one hundred in cubits*, i. e. 100 cubits. An abridged form is as in Gen. 8: 5, בְּאַחַד לַיְלָה, *on the first [day] of the month*. Comp. 551, also § 421. g.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בְּשֶׁבַע עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בְּשָׁנָה עֶשְׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years and days of the month.

E. g. 2 K. 18: 10, שְׁנֵה שֵׁשׁ, *the sixth year*, lit. the year of six; Gen. 8: 5, בְּאֶחָד לַחֹדֶשׁ, *on the first [day] of the month*; Lev. 23: 32, בְּתֵשְׁעָה לַחֹדֶשׁ, *on the ninth of the month*, etc., as in English. For the לְ here comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם שְׁנַיִם, *two and two*, or *two by two*; Gen. 7: 3, שִׁבְעָה שִׁבְעָה, *seven and seven*, or *by sevens*.

## PRONOUNS.

### *Primitive pronouns.*

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form, thus repeated, is in the case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the subject of a sentence. (b) In the Gen.; as Ps. 9: 7, אֲבָד זְכוֹרָם וְחֵמָה, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 K. 21: 19, 'the dogs shall lick אַחַדְךָ גַּם אֶחָדְךָ, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. 1: 4, הֲיֵשֶׁה לָכֶם אַחֶם, *is it a time for you yourselves?* (d) In the Acc.; as Gen. 27: 34, בְּרַכְנִי גַם אֲנִי, *bless me even me*. (e) In the Abl.; as 1 Sam. 25: 24, בִּי אֲנִי וְזִכְוִן, *with me even me [be] this evil*.

NOTE 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah יְהוּדָה יִרְדּוּךָ אֶחָיֶיךָ, *thee thee shall thy brethren praise.*'

NOTE 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4: 27, וַיֵּלֶד וְגַם הָיָה לְלֶד, *and to Seth even to him was born a son.*

§ 469. *Primitive pronouns used for the verb of existence.*

When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (הָיָה) along with or after it; the verb itself being usually omitted.

E. g. Gen. 42: 11, בָּנִים אֲנַחְנוּ, *we [are] righteous*; Gen. 29: 4, מֵאַיִן אָתָּם, *whence [are] ye?* Gen. 3: 10, עֲרֹם אֲנִכִּי, *I [am] naked.*

NOTE. *Personal pronouns of the third person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. 9: 3, 'every thing which moves חַי הוּא, *which is alive*;' Zech. 1: 9, מַה הֵמָּה, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. 2: 12, 'ye Cushites, victims of my sword הֵמָּה, *are ye*;' 2 Sam. 7: 28, אַתָּה-הוּא הָאֱלֹהִים, *thou art God*; Ezra 5: 11, 'the servants of God הֵמָּה (Chaldaic), *are we*,' answering to the Heb. אֲנַחְנוּ הֵמָּה. In Syriac and Arabic this use of the personal pronoun is very common. Still, in all these cases the pronoun must be considered simply as the emphatic *self, selves*, and the verb of existence be supplied as usual.

§ 469 a. Primitive pronouns of the third person, viz. הוּא, הִיא, הֵן, הֵם, are very frequently employed as demonstrative pronouns.

E. g. בַּיּוֹם הַהוּא, *in that day*; הַגּוֹיִם הַהֵם, *those nations*. Comp. § 167. Note.

*Suffix Pronouns.*

§ 479. In general the pronouns suffixed to *verbs* are in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Josh. 15: 19, נָתַתִּי, *thou hast given to me*; Zech. 7: 5, הִצַּמְתִּי אֵי, *have ye fasted for me for me*, i. e. on my account; Job 10: 14, וְשָׁמַרְתִּי, *then thou watchest it for*

*me*, i. e. on my account; Prov. 13: 20, שָׁחַרְוִי מוֹסֵר, *he seeks for him correction*; Ps. 94: 20, יִדְבָּרְךָ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. 65: 5, קִדְשִׁיךָ, *I am more holy than thou*; 1 K. 21: 10, וַיִּצְרֶהוּ, *and caused them to testify against him*; Ps. 42: 5, אָרַדְםָּ, *I moved along with them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115: 7, רַגְלֵיהֶם—יָדֵיהֶם, *they have hands—they have feet*, for יָדֵיהֶם לָהֶם, *hands are to them*, etc. (b) They express the sense of the preposition עַל; as Ex. 15: 7, קָמְיָךְ, *those who rise up against thee*, instead of the קָמִים עִיָּךְ. So Ps. 53: 6, הַנֶּה, *him who encampeth against thee*.

NOTE. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as הַמַּסִּי, *my violence*, i. e. that which I do; סֵפֶרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, הַמַּסִּי, *my violence*, i. e. that which is done upon me; Ex. 20: 20, יִרְאָתוֹ, *his fear*, i. e. which he inspires; Is. 56: 7, תַּפִּלָּתִי, *my prayer*, i. e. the prayer offered to me; Ps. 56: 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. 21: 2, אֲנַחְתָּהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 552 seq.

#### *Position of pronouns.*

§ 473. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dap. 9: 24, עִיר קִדְשֶׁךָ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלִיזֵי גִאֲוָנָךְ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. 71: 7, מְחַסֵּי-עִזִּי, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of

the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1, *יְסֻדָּתוֹ בְּהָרֵי קֹדֶשׁ*, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, *עָבַר בָּהּ*, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13, 'when he taketh vengeance for blood *אֹחֲזֵם זָכָר*, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15, comp. v. 18. Job 37: 4.

NOTE. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; so Ps. 44: 3, 'by thy hand thou didst drive out the nations, *וַיִּזְעֻצְעֵם* and *didst plant THEM*,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where *נִנְוֶה* probably refers to *Nineveh* in v. 11.

#### *Nouns used for pronouns.*

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say *to my lord*?' i. e. to thee; 'lo, we are servants *to my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc., i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By *נַפְשִׁי* *soul*, most frequently; as Job 9: 21, *לֹא אֲדַע בְּנַפְשִׁי*, *I know not myself*; Ps. 7: 3, 'lest like a lion *יִרְדֵּף בְּנַפְשִׁי*, *he rend me*;' Ps. 3: 3, *לִי בְּנַפְשִׁי*, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn *בְּנַפְשׁוֹ*, *by himself*.' (b) By *פָּנָיִם* *person*; as Prov. 7: 15, *לִשְׁחֹר פָּנֶיךָ*, *to seek thee*; Ezek. 6: 9, *נִקְשְׁוּ בְּפָנֵיהֶם*, *they abhor themselves*, etc. (c) By *לֵב* *heart*; as Ex. 9: 14, *לִבִּי*, *thyself*; Ps. 16: 9, *לִבִּי*, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, *חַיִּים* *life*, and *כְּבוֹד* *heart* or *soul*; Is. 26: 9, *רוּחַ* *spirit*; Ps. 6: 8, *עֵינַי* *eye*; Ps. 16: 9, *בָּשָׂר* *flesh*; Ps. 17: 14, *בֶּטֶן* *belly*;



Ps. 6: 3, עֲצָם *bone*; 1 Sam. 20: 17, יָד *hand*, etc. The same usage prevails very extensively in Aramaean and Arabic; and, I may add, in our own language, e. g. How many *hands* does he employ?

*Anomalies of pronouns.*

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God ה' gives HIM (sing.) into thine hand,' etc. Josh. 2: 4, 'and the woman took the two spies, וַתַּצִּיחֵם *and hid him.*' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe passim.

NOTE. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אֲנִי for אַתָּה, Ezek. 13: 20. הַיְהוָה for הַיְהוָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כֵּם for כֶּךָ, Ruth 1: 8, 11, 13. הֵם for הֵן, Ruth 1: 18. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. So הֵם for הֵן, Judg. 19: 24. הֵם for הֵן, 2 K. 18: 16. 2 Chron. 29: 3. (3) The fem. for the masculine; as הַיְהוָה instead of הַיְהוָה; 2 Sam. 4: 6. Jer. 50: 5; אַתָּה for אַתָּה, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job. 14: 19, סִפְרֵיךָ, where the antecedent of הִיא is בְּנִים plur. masc. Is. 35: 7, רִבְצָהּ [in] *the laier of her*, i. e. of the בְּנֵי plur. masc.

*Relative pronouns.*

§ 477. The relative אֲשֶׁר (also וְהַ and וְהַ when used as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns: as Gen. 13: 16, אֶת-עָפָר . . . אֲשֶׁר, *which dust*; לוֹ, אֲשֶׁר, *to whom*; אֲשֶׁר, אֵינִי, *whom*; Deut. 28: 49,

אֲשֶׁר לְשׁוֹן, *whose language*; Ps. 1: 4, אֲשֶׁר תִּדְּקֶנּוּ רִיחַ, *which the wind scatters*, etc. (b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

NOTE. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בּוֹ] אֲשֶׁר נִבְרָאתָ, *where thou wast created*; Ex. 32: 34, אֶל-אֲשֶׁר [מְקוֹם], *to what [place]*; Is. 83: 4, מִמָּאָשָׁר [עֵת], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

NOTE 2. אֲשֶׁר not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. אֲשֶׁר תָּאָר THOSE WHOM thou shalt curse, Num. 22: 6; לְאֵשֶׁר, *to those which*, etc.

## VERBS.

### *Usual principles of concord.*

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, וְיָמָחוּ כָּל-דֹּבְצָאן, *then all the flock will die*; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs; e. g. Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17: 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. 85: 11, מֶרֶץ-וְאֱמֶת נִסְפָּגוּ, *mercy and truth are met together*; Gen. 8: 22, etc.

NOTE. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives; e. g. Ex. 21: 4, וְיִלְדֶּיהָ תִּהְיֶה, *the woman and her children shall be*, (verb sing.)

§ 482. When the subjects and predicate of a sentence

are connected by the verb of existence (יָהָיָה), this verb often agrees with the latter.

E. g. Gen. 27 : 39, מִן־מְעַרְיָהּ מִן־מְעַרְיָהּ, *rich countries shall be thine abode*; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

### § 483. Dual nouns take verbs like nouns plural.

NOTE. In like manner *plural* adjectives and pronouns are joined with *dual* nouns; for verbs, adjectives, and pronouns, have no dual form.

#### *Anomalies in the concord of verbs.*

##### 1. As to Number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1 : 1, בָּרָא אֱלֹהִים, *God created*; Ex. 21 : 29, בְּעֵינֵי יוֹמָתוֹ, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the *plural*; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 5, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.\*

E. g. Ezek. 26 : 2, נִשְׁבְּרָהּ בָּרֶחֱוֹת, *broken is [are] the gates*; Joel 1 : 20, בְּרוֹמוֹת תִּצְרֹחַ, *the beasts cry [cries]*; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, מִתְחַלֶּמֶת מִתְחַלֶּמֶת, *when there shall happen war*, Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. v. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

\* This construction of the feminine plural with a verb singular, is technically called *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. 31 : 14, מְחַלְלֵיהָ יוּמָת, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27 : 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי לִפְנֵינָהּ יְלָדִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. 13 : 22, קִנָּה אֵיִים, *the jackals shall howl*; Deut. 5 : 7. Judg. 13 : 12. 2 Sam. 21 : 6. Ps. 124 : 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally even when the verb *follows* a plur. Nóm; as Ecc. 2 : 7, בְּנֵי בֵית הָיָה לִי, *there were slaves to me*, i. e. I had slaves; Gen. 46 : 22, 'these were the sons of Rachel גַּלְדֵּי אִשָּׁתִּי *which were* [lit., *was*] *born to Jacob*;' Gen. 35 : 26. Dan. 9 : 24. Is. 64 : 10.

NOTE. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1 : 14, וַיְהִי מָאוֹרוֹת, *let there be lights*, . . . . וַיִּדְּרוּ *and let them be* for signs, etc.' Num. 9 : 6. Ezek. 14 : 1. Esth. 9 : 23.

REMARK. It appears to have been a very common practice among the Hebrews, to make use of the most simple form of the verb, i. e. the third pers. sing. masc., whenever such verb *preceded* its subject, and (of course) the subject was not yet announced. In many cases such is the usage, (as the rules above and below will shew), even where the subject is *plural* or *feminine*. When the subject is once named, anomalies are less frequent; although they do now and then occur, as the examples adduced will shew.

## II. As to gender.

§ 490. Feminine Nominatives either singular or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25 : 22, הֵבִיא שִׁפְחָתָהּ, *thine handmaid brought*; 1 Chr. 2 : 48, יֵצְאוּ בָנוֹת, *the concubine bore*; Judg. 21 : 21, אִם יֵצְאוּ בָנוֹת, *if the daughters go out*; Ruth 1 : 8, 'even as *ye* [Ruth and Orpah] עָשִׂיתֶם *have done* to the dead;' Is. 57 : 8, וַתַּכְרֶתְהָ לָּהּ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8 : 4. 2 K. 3 : 26. Gen. 15 : 17.

NOTE. In a *very few* cases, a masc. Nominative singular is united

to a verb fem.; e. g. Judg. 11:39, וְהָיָה־דָּוָק, *and it became a custom*, where the verb is employed in a kind of impersonal manner. In Ecc. 7:27, אֲמַרְהוּ קְהֵלָה, *saith the preacher*, the grammatical concord is followed, and the *constructio ad sensum* (masc. subject) avoided.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both in the same construction.

E. g. Is. 33:9, אֲבֵל אֶמְלִיכָה אֶרֶץ, *the land mourns and is withered*; 14:9. Job 20:26. Lev. 3:1. 5:1. etc.

NOTE. There are many more nouns of the common gender in Hebrew than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), sometimes take a verb feminine; comp. § 480.

E. g. Ex. 5:16, הָעָם חָטָא, *thy people have sinned*; but עַם is perhaps of the common gender. So the name of a nation, as Ps. 114:2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

NOTE. The names of *nations, countries, and towns*, are of the masc. gender when they are used to denote the *inhabitants*; but they are fem. when they merely designate *place*; comp. § 390. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27:9, שָׁמֶן וְקִטְרוֹת יַשְׂמְחוּ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9:2, etc.

(b) With the nearest noun; as Num. 12:1, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20:11, וַתִּשְׁתְּ הָעֵדּוּת וּבְעִירָם, *and the multitude and their cattle drank*; Gen. 7:7. 1 K. 17:15. Est. 9:20. 2 Sam. 3:22. Comp. § 481.

For the general rule respecting the composite Nominatives, see § 481.

NOTE. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21:32. 24:61. 31:14. 33:7. Comp. § 489. Note. § 490.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all *מְרִבִּית* *the increase* of thy house *יָמוּתוּ*, *shall die*;' Jer. 44: 12, *שְׂאֲרֵיהָ* 'the remainder of Judah who *שָׂמוּ* *set* their faces;' Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. b. Note.\*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42: 15, *לֹא נִמְצְאוּ נָשִׁים יְפֹתֹת*, *there were [was] not found women so beautiful*; Jer. 48: 15, *עָרֶיהָ עָלָה*, *her towns ascended in the flames*; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17, Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (b) *לֹא תִמְצֵד אֲשָׁרָיו*. *his steps totter [totters] not*; Job 14: 19, *תִּשָּׁטֵף סְפִידָתָהּ*, *its floods overflow [overflows]*; also when the verb follows, as Jer. 40: 24, *תִּקְבְּלֶיהָ*, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly*. When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 19: 9. 'and Joab saw that *הַיְרֵחָה סָבִי מִלְחָמָה*, *the front of the battle was* against him;' where the verb agrees with *מִלְחָמָה*. Is. 22: 7, *מִבְּחַר עֲמֻנָתָךְ מָלְאוּ*, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with *עֲמֻנָתָךְ*. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

NOTE. The solution of this seems to be the intimate connection or oneness of two nouns in regimen so that only *one* subject is in the mind of the writer; § 332.

§ 497. *Anomalies as to the Dual*. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb

in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, וַיְהִי יָדָיו, *his hands* [was] *were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, וַיְצַיֵּר קָמָה, *and his eyes* [was] *were dim*; Deut. 27: 7. *Kethibh*.

NOTE. For anomalies in regard to *pronouns*, of the like character with these in §§ 484—496, see § 476.

#### *Impersonal verbs.*

§ 498. These are made in Hebrew by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened*; מַר לִי, *it is bitter to me*; וְנִיחָה לִי, *I am quiet*, lit. it is quiet to me; צָר לוֹ or וַיִּצָּר לוֹ, *it was grievous to him*; 1 Sam. 30: 1, וַיִּתְּצָר דָּוִד, *and it was grievous to David*; Job 4: 5, 'but now תָּבוֹא אֵלַיָּךְ, *it comes upon thee*;' Ps. 18: 7, Inf. בָּצָר לִי, *when it was ill with me*. In Gen. 4: 26, הוּחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. צָר לִי, *it is grievous to me*, i. e. I am grieved; בָּצָר לִי, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, קָרָא [one] *called*; Gen. 48: 1, וַיֹּאמֶר, *and [one] told*; 1 Sam. 26: 20, וַיִּרְדֵּף [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting לֹא שָׁמְעוּ [they] *have not heard*; 47: 1, לֹא יִקְרְאוּ-לָךְ [they] *shall not call thee*; etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on*, *tout le monde*, etc., in French; or to the Greek λέγουσι, etc. It is quite common in Hebrew.

NOTE 1. Sometimes the Nom. is expressed by אִישׁ, אָדָם, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, הַדֹּרֵךְ הַדֹּרֵךְ, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, הַרְאֵה הַרְאֵה, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, הַנִּטְעִים יִנְטְעוּ, *the planters shall plant*; i. e. one shall plant; Nah. 2: 3.

NOTE 2. The 3 pers. plural, or a Part. plural used as a verb, is often

to be rendered *passively* in such cases; as Job 34: 20, יִסִּירוּ אֶת־הַגִּבּוֹר, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, 'for by me יִרְבּוּ יָמֶיךָ *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee;' Gen. 39: 22, 'all which שָׁם *was done there*,' lit. they did or were doing there. Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, τῇ ψυχῇ σου ἀνατροῦσι, *thy soul do they require*, i. e. thy soul shall be required; 16: 9, *that when ye die δεῖσθε, ye may be received*, lit. they may receive you.

(b) Occasionally the *second* person of the verb is employed in a similar way; e. g. Is. 7: 24, לֹא תָבוֹא עִמָּךְ, *one shall not come there*, lit. thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., יָרָא בּוֹאֲךָ *until thou comest*, i. e. till one comes.

### TENSES OF VERBS.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

NOTE. Ewald contends strenuously, (Klein. Gramm. § 470 seq.), against the notion that the distinctive forms of the Hebrew verb were designed to mark *tenses*; although he admits that the marking of time is a result of these distinctive forms. He represents *five* different forms of the verb as secondarily marking tenses, viz. the Praeter, the Future, both of these with ו prefixed (which he calls *Vav relative*), and the Participle; and each of these, he avers, is entirely distinct and separate from the other, so that they are never commingled nor exchanged for each other. According to him, the marking of time by the forms of the verbs arises in this way, viz., the first mode (Praeter) designates that which is *complete*, *definite*, and *certain*; the second mode (Future) designates what is *incomplete*, *indefinite*, *dependent* on circumstances. The Praeter, he says, can never designate the *future* sense, except when a thing is regarded or represented as being completed and definite or unconditional.

With much ingenuity and acuteness has this distinguished Hebrew scholar endeavoured to carry through the principles of a system having such a basis. The *Vav conversive* (as it is usually named) he represents as merely marking, when it is prefixed to verbs, something *consequent* upon something which had before taken place, and thus applicable to all forms of a verb, and even to portions of a sentence which are without a verb. Consequently, as he says, no books, narration, etc. can begin with such a ו.

Yet Ruth 1: 1 and Esth. 1: 1 begin with a Vav; and separate narrations often begin with וַיְהִי, etc. In a word, there is so much of tenuous distinction in Ewald's efforts to support his theory here, so much that is obscure if not unintel-



ligible, such a want of definiteness and simplicity, that one despairs, when reading the Hebrew Scriptures, of being able to make out, or keep up, the nice distinctions of the author. Besides this, there are so many passages where the use of the Praeter and Future, (and these moreover both with and without Vav), seems to be regulated by the mere effort of the writer to exhibit an agreeable variety of construction, that I must despair, for myself, of finding adequate support for the theory of Ewald. Gesenius does not hesitate to say, in a recent edition of his Grammar (11th edit. 1834, p. 219) on which he has bestowed much labour, that the ascription of *modal* signification to the Praeter and Future is erroneous and savours much of party-spirit (*einseitig*). Nor does he accord by any means with Ewald, in many of his views respecting *relative*. After all the novel and ingenious theories which have of late been broached and defended respecting *Hebrew tenses*, I do not think we have made any certain advances towards a satisfactory solution of the difficulties (the *theoretical* ones) attending them. The *general truths* respecting the use of them are, in my apprehension, expressed in the following section.

In the mean time, let those who think as Ewald does with respect to the *modal* sense of the tenses as being primary, and regard them as only *secondarily* or *consequently* accommodated to designate time, compare such passages as Is. 46: 4, 11, and many others of the same tenor, where the Praeter and Future are placed in directly *antithetic* position—antithetic simply as it regards *time*. But the difficult and interesting nature of this subject requires another time and place for the discussion of it.

§ 502. The Praeter and Future forms can be used, in a great many cases, to express the same idea. Both of them may be made *aoristic* by prefixing Vav, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter is to express *past* time of some shade or other; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. The Praeter tense of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, i. e. for time absolutely past, which is its appropriate use; e. g. Gen. 3: 13, 'why *hast thou done* this?' 3: 11, who *תִּגִּיד* has told thee?' 3: 14, 17, 22. al. saepe.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work which *הָעָשָׂה*, he had made;' 2: 5, 'Jehovah *לֹא הִמְטִיר*, had not caused it to rain.' Gen. 7: 9.

(c) For the past tense of narration or historic tense; e. g. Gen. 1: 1, 'God *בָּרָא* created;' 1: 2, 'the earth *הָיְתָה* was;' 29: 17, 'Rachel *יָפְתָה תִּפְתָּר*, was of a beautiful form.' al. saepe.

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order (as it would seem) to avoid repeating the Praeter. This exchange of the forms of tenses is common where a subsequent narration is connected with a preceding one. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying habitual quality or condition; as גדל he is great, חכם he is wise, etc. (2) When the object of the verb is to express a state of acting or often repeated action; as Ps. 119: 28, 'my soul דלגדל weeps for trouble;' 119: 30, 'the way of truth בחרתי I choose;' Is. 1: 15, 'your hands מלאה are full of blood.' (3) In general propositions designating action at any time; as Ps. 1: 1, 'blessed is the man who לא ילך walketh not—לא ירד treadeth not—לא ישב sitteth not; and often so. (The Fut. is often employed in the same way; and frequently the Praeter and Future are in such cases promiscuously employed; e. g. Ps. 1: 1—3. 44: 10—15. Is. 5: 12.)

(e) To designate a future sense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness ראו (see) shall see a great light;' Is. 2: 2, ויהיה and it shall come to pass; 2: 3, 4, 11, 17, 19, et saepe. (2) When a fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1: 30, 31, יהיה ye shall be as an oak—ויהיה and the mighty man shall be, etc.; 3: 25, 28, 'thy men יפלו shall fall by the sword—and her gates נאננו shall mourn and lament;' often so.

NOTE 1. The conjunction Vav in such cases may precede the verb itself, as in e 2, and usually it makes the verb *Milra*, § 101. a; or precede the Nom. when this stands before the verb, e. g. Job. 19: 27, 'I shall see ויעיני and my eyes shall behold,' where ראו seems to be made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

NOTE 2. Any word expressive of future time and standing in connection with any construction, requires the Praeter that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days באים are coming, ונגדתי when I will cut off,' etc. So with an Inf., as Deut. 4: 30, ידך בטרוד when thou shalt be troubled, וימציך and [these things] shall overtake thee; Gen. 2: 5. So also Ex. 17: 4, עוד עוד yet a little time, ויסקלני and they will stone me; Ex. 16: 1, 'at evening ידעו ye shall know.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the

Praet. is connected with it by Vav; as Gen. 6: 21, *קח לך take for thyself, וְאָסַף and collect*; comp. above in *c. 2*. (2) Sometimes when Vav is prefixed without a preceding Imp.; as Gen. 33: 10, 'if I have found favor in thine eyes, *וְלָקַחְתָּ then take,*' etc. Ruth 33: 9. Gen. 47: 23. Deut. 29: 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. *h*; e. g. (1) For the Present; as Gen. 3: 22, *פָּן-יִשְׁלַח lest he put forth his hand, וְלָקַח and [lest he] take, וְאָכַל and [lest he] eat,* etc. (2) For the Imperf.; as Is. 1: 9, *הָיִינוּ 'we should be as Sodom, דְּמִינֵנוּ we should be like Gomorrha,'* Gen. 13: 13, *דְּפָקִים-וְיָמָחוּ—should one hurry them—then they would die;* Ruth 1: 12. Judg. 8: 19. (3) For the Pluperf.; as Is. 1: 9, 'unless Jehovah *הוֹרִיר had left us* a remnant, etc.' 2 K. 13: 19, 'then *הוֹכִיחַ thou wouldst have smitten* the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, *עַד אֲמַם-בִּלְי, until they shall have finished;* 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. *The Future tense of verbs is used with a variety of meaning; viz.*

(a) To indicate future time; which is its *appropriate* use; e. g. Gen. 9: 11. *al. saepe.*

(b) For the present tense; e. g. *לֹא אֲדָע, I know not; לֹא אֲדָע, I cannot; מֵאַיֵּן תָּבוֹא, whence comest thou? מַה-תִּבְקֹשׁ, what seekest thou?* Also in general propositions; as 'a wise son *יַשְׁמַח makes glad* his father.' Such a use of the Fut. is very common, and agrees with the common use in Arabic; in the New Arabic the Future is named the *Present*.

(b) To designate *past* time; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By *אָז* when it signifies *then*; as Jos. 10: 12, *אָז יִרְבֹּר, then spake he.* (b) By *עַד*, *not yet*; as Gen. 2: 5, *עַד הָיָה, was not yet, or before it was.* But sometimes the sense is *future* after these particles, (and then the particles themselves have a different shade of meaning); as in Ex. 12: 48. Job 10: 21. (2) Sometimes (not very frequently) the simple Future indicates the *past* time of narration, i. e. it is employed as the *historic* tense; e. g. Gen. 2: 6. 'and a mist *יָעָלָה went up,* etc.' 2: 10, 'and thence *יִפְרָד it was divided,* etc.' 2: 25, *וְלֹא-תִבְשָׁשׁוּ, and they were not ashamed.* [Is this occasioned by the Vav which precedes in such cases? Comp. § 503. *c. 2*. Note 1.—Job 1: 5, *יַעֲשֶׂה did, would seem to make against this solution. See c. below.]*

(d) With Vav *conversive* the Fut. forms a common historic tense. (But see and comp. j below.)

NOTE 1. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. 2: 10, וַיִּפְרָד וַיִּמָּשֶׁם יְרֵכָה, *and thence it was divided*; comp. as above.

NOTE 2. Vav *conversive*, with the 1st pers. sing., usually requires the parag. form of the verb; see § 208. Note 1. Otherwise with the 2nd and 3d persons; see § 206. Note 1.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; 1 K. 5: 25, 'thus much Solomon יָתַן *gave* to Hiram yearly'; Job 1: 5, 'thus יַעֲשֶׂה *did* Job continually'; 2 Sam. 12: 31. 2 Chr. 25. 14. Gen. 2: 6.

(f) For the Imperative; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, נַעֲשֶׂה אָדָם *let us make man*; 1: 3, יְהִי-אוֹר *let there be light*, etc. Where excitement, urging, entreaty, etc., is to be expressed, THE PARAGOGIC FUTURE IS USUALLY EMPLOYED; as אֲגִידָה, *let me rejoice now*; אֲקִימָה, *let me arise now*. See § 208.

(g) For the Optative; especially when the particle נָא is subjoined; e. g. Ps. 7: 10, יִגְמַר-נָא *O that it might come to an end!* Cant. 7: 9, יִהְיוּ-נָא *O may they be!* 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive (usually in the *paragogic* form); especially after particles signifying *that, so that, in order that*, etc. E. g. after אֲשֶׁר *that*, כִּי *that*, כִּי *that*, כִּי *that*, לְמַעַן *in order that*, לֹא *that not*, לֹא *that not*, כִּי *that not*; as Gen. 27: 4, 'bring it here וְאֵכְלָה, *that I may eat*.' Yet the Fut. often follows particles such as the above, when a subj. sense is not required but a future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may, can, must, might, could, should, would*, etc. E. g. Gen. 3: 2, נֹאכֵל, *we may eat*; 30: 31, מָה-אֶתֶּן-לָךְ, *what must [shall] I give thee?* Judg. 14: 16, וְהָיָה אֲגִיד, *and should I tell thee?* Prov. 20: 9, מִי-יֹאמַר, *who can [will] say?* So Job 10: 18, אֶגָּו, *I should have died*; Gen. 31: 37, וְשָׁלַחְךָ, *that I might take my leave of thee*; 28: 8, 'until that all יֵאָסְפוּ *shall have been gathered*;' comp. § 503, g. 4.

(j) The Fut. with Vav *conversive* (which commonly indicates *past* time), is sometimes used as a *proper Future*, the Vav being rendered

merely as a *conjunction* ; e. g. Is. 9 : 5, 'to us a son shall be given, and the government *וְהָיָה* shall be upon his shoulder, etc.' Is. 9: 10, 13, 15, 17. 51: 12, 13. (See and comp. *d.* above.)

(*k*) The Fut. with Vav is sometimes also used, (1) For the Present Indic. ; as 2 Sam. 19: 2, 'behold the king weeps *וַיִּבְכֶּה* and mourns ;' Ps. 102: 5, *וַיִּבֶשׂ* and is dried up. Is. 2: 7. (2) For the present Subj. ; 9: 21, 'let them live, *וַיְחִיּוּ*, and let them be or may they be, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive* are not frequent.

(*l*) The Future *apocopate*, (used principally in the 2nd and 3d persons, § 206. Note 1), is employed, (*a*) In commands ; e. g. *וְהוֹצֵאתָ אֶת הָאָרֶץ* let the earth bring forth, Gen. 1: 24. (*b*) In prohibitions ; e. g. *אַל תִּשְׁחָדוּ* destroy not, Deut. 9: 26. (*c*) After *ו* when it means *that*, etc. ; e. g. Ex. 8: 4, *וַיִּסְרֹף* that he may remove. Ex. 10: 17. al. saepe.

NOTE. In respect to the various *forms* and *significations*, etc., of the Fut., comp. §§ 203—206.

#### *Imperative mood.*

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately ; comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future ; viz.

(*a*) When two Imperatives immediately succeed each other ; in which case the latter often has a Fut. sense, and the former a conditional one ; e. g. Gen. 42 : 18, *וְעָשׂוּ וְיָחִיּוּ*, do this and live, i. e. do this and ye shall live ; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(*b*) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning ; e. g. (1) Sometimes when it stands before the Fut. ; as Is. 45: 11, *וְשִׁאֲלוּנִי* will ye inquire of me—and *וְהִצַּגְתִּי* will ye prescribe to me ? 6: 9. (2) When it stands after the Fut. ; as Gen. 45: 18, *וְאֶתְּנָהּ* and I will give you . . . *וְאָכְלוּ* and ye shall eat, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

#### *Use of composite verbs.*

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them ;

but it inserts a preposition *between* them and the noun or pronoun which follows them.

NOTE. Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out*, etc.

E. g. *נָפַל* to *fall*; *נָפַל עָלַי* to *fall over to, to fall away*; *נָפַל מִן* to *leave, to depart from*; *נָפַל לְפָנַי* to *fall down before* any one. *קָרָא* to *call*; *קָרָא לְ* to *call to, to invoke*; *קָרָא בְּ* to *name*. *שָׁאַל* to *ask* with an Acc. of the *person*; *שָׁאַל בְּ* to *demand*, with an Acc. of the *thing* demanded; *שָׁאַל אֶת* to *consult* any one.

§ 507. No definite rules can be made out for the very various usage of the prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases: viz.

(a) The preposition *אֶת* is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc.; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition *לְ* is often put after verbs signifying *to make, to attain to, to become* any thing; as 2 Sam. 7: 14, 'I will be to him *אָב*, for a father [a father], and he shall be to me *בֶּן*, for a son [a son]; 1 Sam. 4: 9, *יִהְיֶה לָאֲנָשִׁים*, *be ye for men*, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib *אִשָּׁה*, for a woman,' i. e. a woman. The later Hebrew makes more frequent use of *לְ* in this way than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

NOTE. This is the habitual construction after the verb *הָיָה* signifying *to become*; e. g. Gen. 2: 7, *וַיֵּהְיֶה אֱדָם לְחַיָּה*, and he became an animated being.

(c) The particles *בְּ, מִן, עַל, בִּין, בְּעַד, אַחֲרַי, לְפָנַי*, etc., are often put after verbs; and they modify, in various ways, the simple meaning of them.

#### *Cases governed by verbs.*

§ 508. Active transitive verbs govern the Accusative case.

NOTE. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without*, an Acc. after them; e. g. *בָּכָה* to *weep*, and to *bemoan*; *הָלַךְ* to *go*, and to *pass through*, Gen. 2: 14: *יָשַׁב* to  *dwell*, and to *inhabit*, Ps. 22: 4; *זָמַר* to *sing*, and to *celebrate with praise*; so *רָנַן, שִׂיר*, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun which follows them.

E. g. *בָּשֹׂר* to bring good tidings to any one, *מָרָה* to be refractory AGAINST any one, *עָרַב* to give a pledge FOR any one, etc. Among these are verbs of *putting off* and *on*, of *ornamenting*; of *plenty* and *want*; of *dwelling in* or *among*; of *going out*, *coming in*, *coming upon*, *happening to*, etc. Verbs of *overflowing*, *overspreading*, etc., take the Acc. of the thing with which they overflow, etc.; as Joel. 4: 18, 'the mountains *עָסִים* . . . *יָטְפוּ*, overflow [with] new wine. Jer. 9:17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. *חָגַג חֵג*, to celebrate a feast; *חִידָה חִידָה*, to propose an enigma, etc. Comp. the English, to run a race, to fight a fight, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 16, *מָלֵא אֶת-הָאָרֶץ חֲמָס*, they filled [caused to be full] the earth with violence; Gen. 41: 42, *וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ*, and he clothed him with [caused him to put on] garments of fine linen, etc.

NOTE. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify to *anoint*, to *sow*, to *plant*, to *stone*, i. e. cover with stones, to *nourish*, to *furnish*, to *rob*, to *do good* or *evil* to any one, to *call* or *name*, to *command*, to *convert any thing into another*, as Job 28: 2, *אָבֵן יַצִּיק כְּחֹשֶׁה*, stone he fuses into brass; Gen. 2: 7, 'God made man *מִן-הָאֲדָמָה* with dust [out of dust] from the earth, where *עָפָר* is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as *בְּ*, *לְ*, *מִן*, *עַל*, etc., before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition implied before the second noun in the Accusative, if the reader chooses this ancient method of construction; but I cannot recommend this method of solving difficulties.

*Passive Verbs.*

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, כָּסוּ הָרִים צֶלֶם, *the mountains were covered with the shadow of it.* Ex. 25: 40. 28: 11.

NOTE. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנְחַלְתִּי יְרֵחִי שָׁוָא, *I have inherited, or I have been made to inherit, months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

*Infinitive absolute.*

§ 514. In general this is employed, when the action, etc., designated by it does not stand in immediate connection with a following Genitive, nor in dependence on a preceding Nominative or a particle. The most important cases of its usage are,

(1) It is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, צָרָם וְיָצָרָם הוּא, *very subtly he will deal*; 20: 6, נִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos 9: 8, לֹא הִשְׁמִיד אֶשְׁמִיד, *I will not utterly destroy*. Gen. 31: 30. 43: 3, 7, הֲיָדְעָנוּ גֵרַע, *could we indeed know?* 37: 8, הֲמִלְכָּךְ הֲמִלְכָּךְ, *shalt thou indeed reign?* Gen. 31: 30.

(b) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die*; 3: 4. 37: 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg. 15: 2, אָמַר אֲמַר, *surely I thought or said*.

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc., cannot well be expressed in a translation.

(2) When put *after* a finite tense, it marks continued or often repeated action.



E. g. 2 Sam. 15: 30, *עָלָה עִלְיָהּ וּבָכָה*, *they went up continually weeping*; Gen. 8: 7, *וַיָּצֵא וַיָּשׁוּב*, *and it continued going and returning*; Gen. 19: 9, 'he is continually acting the part of a judge.' Is. 6: 9. Jer. 23: 17. 1 Sam. 6: 12. 1 K. 20: 37. 2 Sam. 3: 24. 26: 5. In such cases a participle is sometimes used as a second Inf., 2 Sam. 16: 5; or a finite verb, as in Josh. 6: 13.

N. B. although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position in which the sense does not appear to differ from that of the examples under No. 1; e. g. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. Dan. 11: 10, 13.

NOTE 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, *וְשָׁקוּל וְשָׁקֵל*, with Inf. abs. in Kal and finite verb in Niphal; Ezek. 16: 4, *וְהִחַלְתְּ לֹא חֲתֹלֶתִי*, Inf. in Hophal and finite verb in Pual.

NOTE 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, *וְאָדוּשׁ יְדוּשְׁנוּ*, *he will thoroughly thresh him*, roots *אָדַשׁ* and *דָּוַשׁ*, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. *בְּיָדָיו בֵּנֵה* *bene faciendo*, for *bene*; 1 Sam. 3: 12, *וְהָיָה וּבָיָה*, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used in a like sense with the Inf. absolute.

(a) Adverbially; as Is. 60: 14, *וְשָׁחֲוָה* *incurvando*, for *וְשָׁחֲוָה*; Hab. 2: 10, *קָצוּהוּ* for *קָצוּהוּ*. (b) With a finite verb; as Num. 23: 25, *קַב, לֹא תִקְבְּנִי*, *thou shalt not curse at all*, for *קָבֹוּב*; Ruth 2: 16, *וְהָיָה*, for *וְהָיָה*; Ps. 50: 21, *וְהָיָה וְהָיָה* for *וְהָיָה*, etc. But instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

(a) When a finite verb is expressed, and precedes the Inf.; as Dan. 9: 5, *וְהָיָה וְהָיָה*, *we have rebelled and apostatized*; Est. 9: 6. Jer. 14: 5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Jer. 32: 44, 'fields shall they buy, *וְהָיָה וְהָיָה* and they shall write bills of sale, *וְהָיָה וְהָיָה* and they shall seal them—and take witnesses,' Num. 15: 35. Deut. 14: 21. Is. 5: 5.

(b) When the Inf. absolute stands alone; as Deut. 5: 12, *וְהָיָה וְהָיָה* *sim-*

ply, instead of שָׁמֹר הַשְּׁמִירִין as it is in Deut. 6: 17; Ex. 20: 8, וְזָכֹר, for זָכַר הַזָּכֹר as in Deut. 7: 18; Job 40: 2, הִרָב *an contendendo?* for הִרָבָה as in Judg. 11: 25. So also in Is. 21: 5. Hos. 4: 2. 2 K. 4: 43. 2 K. 22: 20. Is. 22: 13, et al. saepe.

For the Imper. this latter usage is frequent; e. g. Deut. 5: 12, שָׁמֹר, *keep*; 1: 16. Jer. 2: 2, הִלֹּךְ, *go*; 13: 1, etc. Num. 25: 17. See several examples also under *b* above.

NOTE. The Inf. abs. is in some cases to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הִסּוּדִים, *are to be destroyed*.' This is elliptical; the full phrase would be הִסּוּדִים יִהְיוּ לְהָסֵב. So הִסֵּר, Prov. 15: 22.

§ 518. It deserves special notice, that the Inf. abs. is often employed in a kind of *energetic* sense, or as a kind of *nomen actionis repetitae*, i. e. to denote the *practice* of doing any thing.

E. g. אָלֶה וְכִחַשׁ וְרָצַח וְנָבֵג פְּרָצִי, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2. Is. 21: 5. 59: 4. Jer. 7: 9. 23: 14. 8: 15. 2 K. 4: 43. Prov. 12: 7. Ps. 22: 9.

NOTE. As the Inf. abs. has generally an *intensive* sense, whether employed with a finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

REMARK 1. Seldom is the subject of the Inf. abs. expressed, when it stands for a *finite* verb; but such a case is found in Ezek. 1: 14.

REMARK 2. Very seldom is the Inf. construct employed, in such cases, in the same sense as the Inf. absolute. But see under § 516. Even *verbals*, i. e. verbal nouns which were originally Infinitives, are sometimes employed in the room of the Inf. abs., in the poetic parts of the Scriptures; e. g. פִּחוּז עַל־מַיִם, *boiling over as water* [finds place], i. e. Reuben boils over as water; Gen. 49: 4. So לָחֵם in Judg. 5: 8. Probably in a like way מְשֻׁשׁ in Is. 8: 6.

#### *Infinitive construct.*

§ 519. The Inf. const. being a sort of verbal noun, is used like one in respect to construction, position, government, and even form.

NOTE. But the Inf. has no plural form; nor can it become a *definite* noun and take the article. It is simply *nomen actionis*.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, וְהָיָה הָאָדָם, 'the being of the man alone is not good'; 29: 19, תִּתֵּן (Inf. of נָתַן) 'my giving is good'; 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, זֶמַּן הַקְּצֹף, the time of collecting; 2: 4, בְּיוֹם עֲשׂוֹת, in the day of making; Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וְהָיוּ, לְעֹבְדֵי and let them be for serving, i. e. let them serve. 8: 11. Ezek. 30: 16, תִּתְּנָהּ לְהִבְדָּקָה, it shall be for being pierced through, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not וְהָיָה הָאָדָם, the going out or coming in'; Jer. 5: 3. Gen. 21: 6. The Acc. here commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מִמִּשְׁלֵי חַטָּאת from sinning.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With בְּ; as Gen. 2: 4, בְּהִבְרָאָם, when they were created, lit. in the being created of them; Ex. 16: 7, בְּשִׁמְעוֹ, because he heard; Is. 1: 15. (b) With כִּי; as Gen. 44: 30, כִּיבֹאִי, when I come; 39: 18, כִּי־רִמֵּי, when I lifted up. (c) With לְ; Gen. 2: 3, לַעֲשׂוֹת, when he made it; Is. 7: 15, לְדַעְתּוֹ, until he know; 1 K. 16: 7, 'to provoke him by his doings, לְהַחֲיוֹת in that he was or in respect to his being.' In like manner, with מִן, עַד, עַל, לְמַעַן, מִדָּוָר, וְאֲחֵר, etc.

NOTE. The preposition מִן has often a *negative sense* in such cases; e. g. Gen. 27: 1, 'his eyes were dim מִמֵּרְאוֹת, so that he could not see,' lit. from seeing; 16: 2. Ex. 14: 5. For מִן before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with לְ, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man לְעֹבֵד, to till the ground'; v. 10, 'and a river went out from Eden לְהַשְׁקוֹת, to water the ground'; 11: 6, 'all which they may purpose לַעֲשׂוֹת to do,' etc. When בְּלֹאִי (not) comes before an Inf., the לְ is put before it; as Gen. 3: 11, 'which I command thee לֹא-לֵבֹאִי not to eat, lit. in respect to the not of eating, i. e. the Inf. is used as a noun in regimen with בְּלֹאִי.

§ 523. The Inf. const. with לְ, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis

expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, נִדְרַשׁ אֱלֹהִים, *and he sought God*, lit. and he was for seeking God; Gen. 15: 12, 'the sun was about to go down,' lit. was for going down; 2 Chr. 11: 22. Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, הִכְרִיתָ לָךְ, *he hews down for himself*, lit. [he is] for hewing down. Prov. 19: 8, 'he that is wise, findeth prosperity,' lit. is for finding; so Is. 21: 1.

(c) Of the Future; as Is. 38: 20, יְהוָה יִהְיֶה לִּי, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah will teach them,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon I will destroy the wicked of the land, I will cut off,' etc., i. e. will be for the cutting off, etc.

(d) Of the passive; as Josh. 2: 5, 'and it came to pass when the gate was to be shut,' lit. and the gate was for shutting, or to be shut; Deut. 31: 17, וְהָיָה לְאֹכַל, *and they shall be devoured*, lit. and it shall be for devouring; Is. 6: 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 K. 4: 13, מָה לְעֹשֶׂה, *what [is] to be done for thee?* 2 Chr. 19: 2, הֲלֹא יִשְׁעוּ, *should one help the wicked?* Judg. 1: 19, לֹא יִהְיֶה לָהֶם, *he could not dispossess them;* Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

NOTE. When the noun which follows the Inf. is *object*, must be judged of in many cases merely by the nature of the sense designed to be conveyed.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, בִּעֲלוֹת הַלָּהָב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. 23: 6, בְּבָרִיחַ אֲבִיחָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. 66: 10. Here also belong those cases in which the Inf. const. takes *pronominal-suffixes*, i. e. suffixes in the Genitive.

NOTE. In a few cases the object immediately follows the Inf., and

apparently in the Genitive; e. g. עֲשׂוֹת מִשְׁפָּט, *to do or the doing of judgment*, Mich. 6: 8.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם, *in the day of Jehovah's making the earth and the heavens*, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, בְּשָׁמֶעַ הַמֶּלֶךְ אֶחָד-דְּבַר אִישׁ, *when the king heard the word of the man*, etc. Is. 58: 5, 'אֶתְּנוּ אָזְנוֹתְכֶם וְשִׁמְעוּ, *when a man will afflict his soul*, etc. So with the subject and two Accusatives; as Gen. 41: 39, אֵלֶּיךָ הוֹדִיעַ אֱלֹהִים אֶת-כָּל-זֶה, *since God's showing you all this*, i. e. since God hath shewn, etc.

NOTE 1. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, בָּאֵשׁ יִשְׂרָף, *as the flame of fire devours the stubble*; 20: 1. Gen. 4: 15.

NOTE 2. When *suffix pronouns* are joined to the Inf., the *verbal* forms mark the Acc. of *object*, and the *noun-forms* shew that *subject* is designated; e. g. verbal, לְהַרְגֵנִי *to kill me*; on the contrary with a noun-suffix, as בֹּקְרָאִי *when I call*.

## PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1: 4, 'one generation הֹלֶכֶת *passeth away*, and another generation בָּא *cometh*,' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as נִרְאָה אֲנִי, *I fear*; נִרְאָה אַתָּה, *thou fearest*; נִרְאִים אֲנֵכֶם, *we fear*; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations, specially after any expression of time past; e. g. Gen. 2: 10, 'and a river יֵצֵא *issued* from Eden,' Deut. 4: 3, 'your eyes הִרְאִיתֶם *have seen*,' Gen. 31: 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah יֵלֶד *shall bear* a son,' etc. 19: 13, מְשִׁחִיתִים *'we are about to destroy* the city,' 6: 17, 'behold I מְבִיאָה *will cause to come* a flood,' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּבַר אָחִיךָ צֹעֲקִים, *the voice of thy brother's blood cries* [cry]; comp. § 496.

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, מְשֻׁחִית יְהוָה הָעִיר, *Jehovah is about to destroy the city*; Ps. 76: 8, נוֹרָא, *metuendus*; Ps. 18: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, חֹרֵי חֲרָשׁוֹת, *were ploughing*; Neh. 1: 4, וְאָחִי צָם וּמְחַפֵּל, *I was fasting and praying*; 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

NOTE. In like manner הֵיכָּן *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if thou savest,' Gen. 24: 49. 43: 5, 'if thou dost not send away,' Ex. 5: 16, 'straw אֵין נָתַן *is not given*;' Lev. 26: 6. In the later Hebrew the construction of the participles with the subst. verb, in order to designate the past, is very common.

§ 531. Active participles may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. יָרָא אֶת-יְהוָה, *fearing Jehovah*; so 1 Sam. 18: 29. 1 K. 9: 23, and al. saepe. On the other hand the *construct* state is very common; as Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בֹר, *the descenders of*, [i. e. those who go into] *the pit*; 5: 12, אֹהֲבֵי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. Passive participles are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בָּדִים, *clothed* [with] *linen garments*; 1 Sam. 2: 18, חָגוּר אֶפֶד, *girded* [with] *an ephod*. So in Greek ἀναδείην ἐντυμένος, *Il. a. 149*. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבְּדִים, *clothed* [of] *linen garments*; Joel 1: 8, חָגַרְתָּ-שֵׁק, *girded* [of] *sackcloth*; Ps. 32: 1, נָשִׁי-פָשַׁע, *pardoned* [of] *sin*, etc.

NOTE. When there is but one form of the participle, as בָּתָּה (from מוּת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. Active participles are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

*Peculiar Construction of two verbs together.*

VERBS USED AS ADVERBS.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תִּרְבוּ דִּבְרוֹ, *do not make much* [and] *speak* i. e. *do not say much*; Job 19: 3, לֹא תִבְשׁוּ דִּבְרוֹ-יָי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיַּחְפֹּר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הָיִטִּיב is used for *well, skilfully*, Ps. 33: 3; הוֹסִיף for *again, once more*, Gen. 4: 2. 8: 12. בָּקָה for *ad finem, entirely*, Gen. 24: 15. מָחֵר for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18. הִרְבֵּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is in the Inf. mode; as Gen. 27: 20. Ex. 2: 18, etc.

NOTE. Not all the cases where two verbs come together, are of the same nature as those just described; for (1) The Inf. abs. and const. may be joined with a finite verb; e. g. יָכַתְּ עָמֹד *thou art able to stand*, לֹא אָבוּ הָלֶכַּךְ *they were not willing to go*. (2) The Inf. with לְ often follows another verb; as מְהֵרָה תִּמְצָא *thou hastenest to find*. (3) Two *finite* verbs may follow each other, asyndic, i. e. without a conjunction between them, and still the full sense of both may be preserved; e. g. 'Jehovah הִפְסִיךְ הָיִי *was pleased to make sick*,' lit. was pleased—made

sick. And so also when the second verb is in the future; as וְשָׁלַחְתָּ וְתָרִיד, *and thou shalt come down on the third day*, lit. thou shalt make it a third [day]—thou shalt come down, 1 Sam. 20: 19. (4) Or the two verbs may have ו between them: as 'O that וְאֶמְצָאֵהוּ וְיָדַעְתִּי, *I knew—that I might find him*, Job 23: 3. (5) Even a Part. also may be joined to a verb in the like manner; as Is. 33: 1.

## ADVERBS.

Gesenius has given in his Grammar of 1834, *eleventh* edition, a large catalogue of the adverbs, classified and briefly defined. After all, the exhibition of them is imperfect, compared with that which he has made in his *Lexicon*; and as alphabetical order is not at all observed, it answers but little purpose for the student. Besides, the matter of such a catalogue is properly *lexicographical*, and belongs neither to etymology nor to syntax. I have limited myself almost exclusively to *syntactical* principles here. For the *forms* of adverbs, etc., the reader will consult § 402 seq.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify; as Gen. 18: 4, מֵעַט־מַיִם, *a little water*; Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons*; Is. 30: 33, עֲצִים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, דְּמֵי חֹנֶס, *innocent blood*; Ezek. 30: 16, צָרֵי יוֹמָם, *daily persecutors*; Deut. 26: 5, מְרֵב מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6: 10, אֶל חֵנֶס, *gratis*; 2 Chr. 19: 36, בְּסִחָאֵם, *suddenly*; 1 K. 22: 20, בְּכֹחַ, *so*, [lit. in the so]; Esth. 4: 16, בְּכֶךְ, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מְעַלָּה, *higher and higher*, מְטֹמֵה מְטֹמֵה, *deeper and deeper*; 1 K. 20: 40, הֵנָּה וְהֵנָּה, *hither and thither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.



E. g. 1 K. 10: 21, *אֵין בָּסָף לֹא נִחְשָׁב*, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, *לֹא* is omitted. Ex. 14: 11, *הֲמִצָּנְיָי, אֵין קְבָרִים*, *because there were no graves at all*. Zeph. 2: 2 etc.

§ 538. A negative particle is often joined with nouns and adjectives to qualify the sense of them.

E. g. Deut. 32: 6, *לֹא חָכָם*, *not wise*, i. e. foolish; Ps. 43: 1, *לֹא חֲסִיד*, *unmerciful*; Job 30: 8, *בְּלִי שָׁם*, *disgraced*; Deut. 32: 21, *לֹא-אֱלֹהִים*, *no God*; *לֹא-עַם*, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, *לֹא-אִישׁ*, *not a mortal*; 10: 15, *לֹא-עֵץ*, *no wood at all*, etc. This mode of expression is called *λιτότης*.

NOTE. A negative is frequently implied in an interrogative sentence; e. g. 2 Sam. 7: 5, *וְהִצַּגְתָּ לִּי, הֲאֶתֶּה*, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence *מִדְּמַי מִדְּמִי*, *what departs from me?*' i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

§ 538 a. The leading negative *adverbial* particles in Hebrew are *לֹא* and *אֵין*. The first corresponds in a good degree with *οὐ* in Greek, and designates an *objective unconditional negative*. The second corresponds with *μή*, and designates *subjective and dependent* negation according to the views and feelings of the speaker.

NOTE 1. When *לֹא* stands in a clause with *כֵּן*, it is joined in sense with it and designates *none*, provided the noun which follows *כֵּן* has not the article; e. g. Ex. 12: 16, *לֹא יַעֲשֶׂה כֵּן-מְלֶאכֶת, לֹא*, *no work shall be done*; Gen. 3: 1. (And so where the negative *אֵין* is used in its room, Ecc. 1: 9). But if the noun following *כֵּן* has an article, or *כֵּן* itself has one, *לֹא* does not qualify *כֵּן*, but simply the verb which it precedes; e. g. *לֹא טַעַם כָּל-הָעָם הָיָה*, *the whole people tasted not bread*, 1 Sam. 14: 24. [So Gesenius; but I doubt whether this nice distinction is not factitious. What does the writer mean to say, but that 'none of the people tasted bread?']

NOTE 2. The negative *אֵין* is exclusively used with the Future, because negation here must be *subjective*, i. e. it is a negation dependent on the views and feelings of the speaker. But when the Future is merely *prohibitory*, then *לֹא* is employed in precepts; e. g. *לֹא תִרְצַח*, *thou shalt not kill*, Ex. 20: 13, et sic al. saepe.

NOTE 3. The negation **אֵין**, *there is not*, includes the verb of existence in itself, and is the direct opposite of **עָשׂ** *there is*. For the various forms it assumes, see the lexicon. When a verb follows, or rather, when the *sense* of a verb is required to follow, a participle is almost exclusively employed; and so we should expect, because **אֵין** includes the verb of existence, so that **אֵין נִתֵּן** is equivalent to **נִתֵּן אֵין**.

For other negatives, **בֹּל**, **בִּלְתִּי**, **פֶּן**, **בְּרָם**, **אִם**, see the lexicon.

## PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

NOTE. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of only one part of this composite word, at another in the sense that each of the prepositions separately used would convey; e. g. **מֵעַלְמָה** = **מֵעַל**, **לְמַטָּה** = **לְמַטָּה**, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. **מֵעַל** means *from* [something] *to* [something], an idea different from that conveyed by **מֵעַל** simply.

REMARKS. (a) Prepositions, like adverbs, designate, in their original and proper sense, the physical relations of *space*, etc.; and subsequent to this class of meanings, and in a secondary sense come they to designate relations of *time*, *cause*, and other intellectual apprehensions. Prepositions which have respect to *place*, either designate resting in it, or motion to or from it. Several of the former class are also employed in designating motion to or from it; but those of the latter class are not usually applied *vice versa*.

(b) Nothing can exceed the expressiveness of some of the Hebrew prepositions, especially the *composite* ones. E. g. **מֵבֵין** (= **מֵבֵין** and **בֵּין**) designates motion *from between*, i. e. it designates the direction of the motion and the place from which it proceeds. So **מֵעַל**, *away from above*, **מֵתַּחַת**, *away from under*, etc. Still more complete are such composite forms as **לְמַטָּה מֵעַל**; e. g. 'thou shalt send them **לְמַטָּה מֵעַל**,' Num. 5: 3, 4, where **לְמַטָּה** marks the direction which the persons sent are to go, and **מֵעַל** marks the locality of the place in respect to the camp. And thus often in other connections.

(c) Many compound prepositions which by themselves attain an *adverbial* signification, are made prepositions in sense again, by inserting הַ or מִן after them; e. g. מִן־מַעַל *above* or *upwards*, מִן־מַעַל *over*, etc.

Gesenius has added here a long and valuable lexicographical account of the leading prepositions; which I omit for brevity's sake as above in respect to adverbs. His lexicon gives the substance of the whole, and many particulars not given in the Grammar.

## CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative וְ. But the various uses of this and others, are best learned from the lexicons and from practice.

NOTE 1. Gesenius, in his lexicon and in the eleventh edition of his Grammar § 152, has more fully and satisfactorily unfolded the manifold senses of וְ, כִּי, אֲשֶׁר, (employed in a *conjunctive* sense), than I have elsewhere found to be done. The learner may well be referred to his lexicon for a copious illustration, not only of these words, but of all the Hebrew particles used in the sense of conjunctions.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

## INTERROGATIVES.

§ 540 a. Interrogative sentences are formed in a variety of ways, either *without* or *with* words designed to mark interrogation.

(a) Merely by the tone of voice; e. g. וְהָיָה לְנֶעַר, *is it well with the young man?* 2 Sam. 18: 29. So in Gen. 27: 24. 2 Sam. 9: 6.

NOTE 1. When אֲלֵ is prefixed to an interrogative of this nature, the answer is expected to be *affirmative*; e. g. Jon. 4: 11, אֲלֵ אֶחָיו, *should I not spare?* Ans. yes. So in Job 14: 16. Lam. 4: 36, 37.

On the other hand ; when **לֹא** precedes, a *negative* answer is expected ; e. g. 1 Sam. 27 : 10.—This usage corresponds exactly with the Greek interrogative use of *οὐκ* and *μη*.

(b) By prefixing **הִנֵּה**, **אֵל**, **מִדָּה**, **אֵי**, etc., for the use of which the lexicon must be consulted.

NOTE 2. The Hebrews did not give an answer simply affirmative by a word equivalent to *yes*, but repeated the predicate of the question. E. g. My son Esau art *thou* ? Ans. **אֲנִי**, *I*, i. e. I am. The negative answer would be given by **לֹא**, *no*, or *not*.

## INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4 : 8, **אֹי לָנוּ**, *wo to us*. Ezek. 30 : 2, **וְהָיָה לְיוֹם**, *wo for the day* !

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1 : 1, **אֶשְׁרֵי** with a Gen. after it ; 29 : 1, 2, **וְהָבֹה**, with an Acc., etc.

## PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2 : 6, **וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד**, *she saw him the child* ; 1 Sam. 21 : 14, **וַיִּשְׁנֶה אֶת-טַעְמוֹ**, *he changed it his understanding* ; Job 33 : 20, **וְזָהַמְתוּ חַיָּתוֹ לֶחֶם**, *his soul abhors it bread* ; Ps. 83 : 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17 : 6, **בְּסִצְצִיָּה פְרִיָּה**, *in the twigs of it the fruit tree* ; Prov. 14 : 13, **אֶחָד־רִיחָה עֲמָחָה**, *the end of it joy* ; Cant. 1 : 6, **בְּרָמִי שְׁאִי**, *my*

*vineyard which [is] to me.* Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, הָלַךְ-לָּךְ, *go for thyself*, i. e. go; Cant. 2: 11, הָלַךְ לִי, *it has gone for itself*, i. e. has gone; Gen. 27: 43, בָּרַח-לָּךְ, *flee for thyself*, i. e. flee; Is. 31: 8, נָס לִי, *he has fled for himself*, i. e. he has fled; Job 39: 4, לֹא-שָׁבוּ לָמוֹ, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, דַּמָּה לָּךְ, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate לֹא-יִטְעַם-לִו, *relishes for itself*, i. e. relishes; 15: 28, 'houses which לֹא-יִשְׁכְּבוּ לָמוֹ, *they do not inhabit for themselves*, i. e. which no one inhabits; Prov. 13: 13, יִתְחַבֵּל לִו, *he shall perish for himself*, i. e. shall perish; Job 19: 29, גִּירוֹי לָכֶם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac, and even in the Greek; see Matth. Gram. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass לוֹ בָּוֵד, *lonely for itself*, i. e. alone, or lonely; Amos 2: 13, מְלֵאָה לָּהּ, *full for itself*, i. e. full; Ps. 144: 2, מְפַלְטִי-לִי, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions לְ and מִן are sometimes pleonastic.

(a) לְ; as Ex. 32: 22, 'thou knowest this people that בָּרַע הֵוא, *they are evil*, lit. that they are in evil; Hos. 13: 9, פִּי-בִי בְעֶזְרִי, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, אַתָּה בְּדָךְ אֵל, *only thou [art] God, or only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialis*.

NOTE. The name of *Beth essentialis* is also extended to לְ used in cases like the following; as Ps. 118: 7, יְהוָה בְּעֶזְרִי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 13: 35. Gesenius (Gramm. p. 261) now solves all the phraseology of this nature, by rendering לְ as equivalent to *tanquam*; e. g. 'I appeared to Abraham אֵל שָׁמַיִ, *as the Almighty God*.' So הִנֵּה בְּטוֹב, *be joyful*, i. e. demean yourselves as glad. But how will this solution apply to Is. 45: 14, as quoted above?

(b) *בְּאִישׁ אֶחָד מֵאֶחָיו*, as Deut. 15 : 7, 'a poor man *בְּאִישׁ אֶחָד מֵאֶחָיו*, one of thy brethren,' lit. from one of thy brethren ; Lev. 4 : 2. 5 : 13. Ezek. 18 : 10. This idiom is common in Arabic.

# ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling ; e. g. Gen. 31 : 36, *וַיִּהְיֶה לוֹ* *it was hot to him*, viz. *אָנּוּ* *anger*, i. e. his anger burned ; Gen. 34 : 7. comp. Gen. 30 : 2. Ex. 4 : 14, etc., where *אָנּוּ* is expressed. So 1 Sam. 24 : 11, *וַיִּחַדּוּ* *and it pitied thee*, i. e. mine eye (*עֵינִי*) pitied ; comp. Gen. 45 : 20. Deut. 7 : 16, etc., where *עֵינִי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *וְיִהְיֶה*, *אֶלֶּהֶם* ; e. g. Prov. 10 : 24, *הַדֶּשֶׁה* *the desire of the righteous*, *יִתֵּן* *he will grant*, i. e. Jehovah will grant ; 12 : 12. 13 : 21. 21 : 13. Job 3 : 20. Ecc. 9 : 9. Ps. 10 : 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *בָּרָה* *she bore*, i. e. children ; *בָּרַח* *he concluded*, viz. *בְּרִית* *an agreement* ; *נָחַה* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֹהֶל* *the tent* ; *נָשָׂא* *he lifted up*, i. e. *קוֹל* *the voice* ; *עָרַךְ* *he arranged*, i. e. *מִלִּים* *words* in prayer, etc. These omissions are sometimes supplied ; but more generally the noun is omitted. A good lexicon notes such usages.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1 : 15, *עֵינֵיךָ יוֹנִים*, *thine eyes [are the eyes] of doves* ; Ps. 18 : 34. 48 : 7. 55 : 7. Is. 52 : 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are

commonly omitted; days and months, also, are in the like manner occasionally omitted.

E. g. אֶלֶף כֶּהֶן, *a thousand* [shekels] *of silver*; עֶשְׂרֵה זָהָב, *ten* [shekels] *of gold*; שֵׁשׁ שְׂעָרִים, *six* [ephahs] *of barley*; שְׁנֵי לֶחֶם, *two* [loaves] *of bread*; comp. § 463. So in respect to time; as בְּאֶחָד, *on the first* [day] *of the month*. Gen. 8: 15. Ex. 12: 18. Ezek. 1: 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְהַחְיֵיהֶם, *to preserve* [them] *alive*, etc., instead of לְהַחְיֵיהֶם; Ex. 15: 2, 'Jehovah is my strength, וְזִמְרָה *and* [my] *song*,' for וְזִמְרָתִי; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיִּרְאֵם *observed* them,' for וַיִּרְאֵם; so perhaps Ps. 137: 5, 'let my right hand וַתִּשְׁכַּח *forget* [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land לָאֵלֶּם, [which] *is not theirs*;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; Ex. 4: 13, 'send בְּיַד אֲשֶׁר, *by the hand* [of him whom] *thou wilt send*;' see § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] מִמֶּכְרִי *I have mingled*;' Gen. 3: 13, מַה-זֹּאת עָשִׂיתָ, *what is this* [which] *thou hast done*?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way בָּהּ יֵלְכוּ [in which] *they go*;' Job 3: 3, 'perish the day בּוֹ אֲוִלַּדְתִּי [אֲשֶׁר], [in which] *I was born*;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, אֲשֶׁר זָרַח הוּא שָׁם, [where] *he arose*. (e) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Ps. 4: 8, 'more than in the time וְהַיּוֹשֵׁעַ [אֲשֶׁר] רָבּוּ [בוֹ] *their corn and new wine increase, etc.*' Comp. § 478. Note.

(f) אֲשֶׁר in the sense of *that which, he who, those who, etc.*, is often omitted; e. g. Job 24: 19, 'Sheol takes away הַיֹּסֵא [those who] *have sinned*;' Ps. 12: 6, 'I will place in safety לִי יְהִי [him whom] *one*

*puffs at* ; i. e. who is contemned. (*g*) In an *adverbial* sense ; as 1 Chr. 15 : 12, אֶל הַכִּינּוֹר לִי, *to* [the place which] *I have prepared for it* ; comp. § 478. Note.

NOTE. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first ; see § 446.

E. g. Gen. 3 : 11, בִּירֵרוֹת אֲנִכִּי, *for naked* [am] *I* ; 4 : 13, גְּדוֹלַת עֲוֹנִי, *great* [is] *my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8 : 4, 'when I behold the heavens, [אָמַר אֲנִי *I exclaim*], Lord, what is man !' 10 : 4, 'the wicked in his pride [אָמַר *has said*], גְּלוֹת־יְהוָה [Jehovah] *will not punish* ;' comp. v. 13, where the ellipsis is supplied ; Ps. 52 : 8, 9. 59 : 8. Job 8 : 18. Ecc. 8 : 2, אֲנִי, i. e. [אֲנִי].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted ; comp. § 517.

NOTE. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context ; e. g. in Job 39 : 24. Is. 66 : 6. Ps. 3 : 9. 4 : 3. 6 : 4. 7 : 9. Jer. 11 : 15. 2 Sam. 23 : 17, comp. 1 Chr. 11 : 19. 1 K. 11 : 25. 2 K. 6 : 33. Hos. 8 : 1. Prov. 6 : 26.

§ 557. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. 27 : 24, אֲתָה זֶה בְּנִי, *art thou my very son*, for הֲאֲתָה ; 3 : 1, אֲתָה כִּי, *is it so then that*, for הֲאֲתָה כִּי ; 1 Sam. 16 : 4. 30 : 8. 2 Sam. 9 : 6. 18 : 29. Job 40 : 25. Such ellipsis often takes place in a *negative* interrogation before לֹא ; as Jon. 4 : 11, וְלֹא אֶחָד, *and should not I spare Nineveh* ? instead of הֲלֹא ; Lam. 1 : 12. 3 : 36. Ex. 8 : 22. 2 K. 5 : 26. Job 14 : 16, וְלֹא תִשְׁמַר, *and wilt thou not keep watch over my sins* ? So also before אֶל, 1 Sam. 27 : 10.



§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, *וְלֹא עָרַק*, *let [not] any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted *וְתִאֲבָר*, *shall [not] always perish*;' Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc.; e. g. Ps. 44: 19, 'our heart has not turned back from thee, *וְנִפְסָה אֲשֶׁר־נוּ*, *NOR our steps declined*;' Is. 41: 28, *וְיָשִׁיבוּ*, *NOR did any answer*, or *BUT none gave answer*; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions *בְּ*, *לְ*, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix *בְּ*; as Ps. 66: 17, *אָלַיו פִּי-קָרָאֵרִי*, *I cried to him [with] my mouth*, for *בְּפִי*; 12: 3. 17: 10, 13, 14. 60: 7, 'help me *בְּיָמִינִי* [with] thy right hand;' 108: 7. 109: 2, etc. But all these and the like cases may be solved in another way, viz. by the Acc. or Abl. of instrument, etc. Note also that the prefix *בְּ*, when used as a conjunction, usually excludes *בְּ*; as Am. 9: 11, *בְּיָמֵי עוֹלָם*, *as [in] the days of old*, for *בְּבְיָמֵי*. (b) The prefix *לְ*; as Prov. 27: 7, *וְנֶפֶשׁ רָעָבָה*, *[to] the hungry soul*, for *לְנֶפֶשׁ*; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition *מִן*; Ecc. 2: 24, 'nothing is better for a man *מִן* *שֶׁיֵּאָכַל* [than] that he should eat,' for *מִן* *שֶׁיֵּאָכַל*.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.\*

§ 561. Conjunctions which serve to connect words and phrases are often omitted.†

\* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndetic construction*, i. e. without *σύνδεσμος*, or conjunction.

(a) The copulative Vav; as Gen. 31: 2, *הַיּוֹם הַזֶּה* *yesterday* [and] *the day before*; Judg. 19: 2, *אַרְבָּעָה חֳדָשִׁים*, *a year*, [and] *four months*; Hab. 3: 11, *שֶׁמֶשׁ וְיָרֵחַ*, *sun* [and] *moon*; Nah. 3: 1. Is. 63: 11. 32: 14. 27: 4. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry, or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, *or*; as 2K. 9: 32, *שְׁלֹשָׁה* *two* [or] *three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, *as*; Is. 21: 8, *וַיִּקְרָא אֲרִיָּה* *he cried out* [as] *a lion*; Ps. 11: 1, *נִוְדוּ הָרָקִיעַ צִפּוֹר*, *fly to your mountain* [as] *a bird*; Is. 51: 12, 'who shall be made *חֲצִיר* [as] *grass*;' Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כִּי *so*, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כִּי *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. 9: 21, 'the nations shall know *הֵמָּה אֲנָשִׁים*, [that] *they are mere men*;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

*Ellipsis in poetic parallelism.*

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

*In the second member.* (a) A noun; as Ps. 24: 1, *יְהוָה* 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 7, *אֲנִי* 'I am a worm and no man, [I am] the scorn of men;' so *אֲנִי*, in v. 10. (c) A verb; as Ps. 23: 3, 'O my God, *אֶקְרָא* I call all the day, . . . and all the night [do I call];' 1: 3, *עַד אֲנִי אֶשִׁיחַ*, 'how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?' Is. 49: 7, 'kings *יִרְאוּ* shall behold and rise up, princes [shall behold] and do reverence, etc.' (d) An adverb; as Ps. 10: 1, *לָמָּה*, 'why, Jehovah, standest thou afar off, [why] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of *לָמָּה*, see § 558. (e) A preposition; as Job 12: 12, *בִּישִׁישִׁים*, 'with the aged is wisdom, וְאֶרְךָ and [with] length of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—*וְהִירָבֶל* and [to] the temple,' for *וְהִירָבֶל*; 28: 6. Job 34: 10. Gen. 49: 25, *מֵאֵל* 'from the God of thy father—*וְאֵל שֶׁדִּי* and [from] the Almighty,' for *וְאֵל*; Ps. 22: 2, 'why art thou distant *מִדְּבָרִי* [from] the words of my cry,' for *מִדְּבָרִי*; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

*In the first member*; e. g. Is. 48: 11, 'for how shall [my glory] be

profaned, for I will not give כְּבוֹדִי, *my glory* to another?' And so often.

REMARK. These principles of ellipsis are by no means limited to *poetry*; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

#### CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, בָּתַצְוֹחוֹ—וַיָּשֻׁב, *when he strove—and returned*; Gen. 39: 18, בְּהִרְיָמִי קוֹלִי וַאֲקִרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle and proceed with a *finite* verb.

E. g. Prov. 19: 28, מְשַׁדְּרֵ—אֶב יְהִרְיָה אָם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person* especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versâ*. E. g. Is. 1: 29, 'for **THEY** shall be ashamed of the groves, which **YE** have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—**HE** went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, '*I* am Jehovah who made the universe,—**HE** frustrates the signs,' etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

NOTE. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versâ*; as Prov. 8: 17 (Kethib), 'I love אֶת־רֵעִי, *HER* lovers,' i. e. those who love me; Mic. 1: 2, 'hear ye people, כָּל־בְּלִים *all of them*;' i. e. all of you; Job 18: 4. Is. 22: 16, etc.

### CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, *מַקְרִי רַמִּים צִיְתָנִי*, *answer* [and deliver] *me from the horns of the wild bulls*, comp. v. 13; Ps. 74: 7, *לְאֶרֶץ חֶלְבִּי מָשַׁכְן*, *to the earth have they* [cast down and] *defiled thy dwelling*; 1 Sam. 10: 9, *וַיַּחַסְדֵּן-לּוֹ אֱלֹהִים לֵב אֲחֵר*, *and God changed* [his heart and gave] *to him another heart*; 1 Chr. 12: 17, *לְרַמּוֹתַי לְצַרִּי*, *but if to deceive* [and betray] *me to my enemies*; Ps. 118: 5. Is. 38: 17. Josh. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

### ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Esth. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. 65: 9, 'thou makest *מוֹצָאִי*, *the outgoings* of the morning and the evening to rejoice,' where *outgoings* cannot be predicated of evening; Gen. 2: 1, 'the heavens, and the earth, and all *צִבְאוֹתָם* *the host of them*,' i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

### HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an adjective qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְהָיוּ לְאִמּוֹתָם *and for seasons*,' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host*, i. e. a host of misfortunes; 4: 16, *stillness and a voice*, i. e. a low voice; comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, εἶναι δύο, *one thing by two*.

### PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.\*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, וָחֵלֶד, וָבֶהֱמָה, *desolate and empty*; 4: 12, נָעַד וָנָגַד, *a fugitive and a vagabond*; 18: 27, עָפָר וָאֵשׁ, *dust and ashes*; Job 30: 19. Is. 28: 10, צֵר לְצֹר צֵר, *law here and law there, precept here and precept there*; 24: 17, נֶסֶח וְפָחַד וְפָחַד, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, צֶמֶח, *the stalk* yields no קֶמֶח *meal*; Is. 5: 7, 'and he looked לְמִשְׁפָּח *for equity*, and lo מִשְׁפָּח *shedding of blood*, for צִדְקָה *righteousness*, and lo צִעֲקָה *the cry* of the oppressed;' 7: 9, 'if לֹא *ye will not believe*, then לֹא תִקְוּ *ye shall not be established*;' 61: 3, 'he shall appoint תִּפְאֶרֶת אֲשֶׁר, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek 43: 11, מוֹצְאֵי וּמִבְּאֵי, where מוֹצְאֵי stands for מוֹבֵאֵי; Ps. 32: 1, נְשִׁוִּי-חֶטְאָה, where נְשִׁוִּי stands for נְשִׁוִּי. See Mic. 1: 8. Ezek. 4: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in *some degree*

\* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρρηγομία* and *παρωνυμία*; the Latins, *agnomination*.

like another; as Joel 1: 15, 'it shall come מַשְׁחָד *as destruction from the Almighty*;' Jer. 51:2, 'I will send against Babylon זָרִים *barbarians*, וְזָרְוָה *and they shall scatter her*;' Is. 32: 7, 'בְּלִי בָּיִר, *the armour of the crafty is evil*;' Ezek. 7: 6, 'קֵץ בָּא בָּא הַקֵּץ וְהָקֵץ אֵלֶיךָ, *the end is come, come is the end, it is waked up against thee*;' Is. 1: 23, 'שָׂרֵיךָ סֹרְרִים, *thy princes are revolters*;' comp. Hos. 9: 15. Is. 57: 6 Amos 8: 2.

(e) By repeating the *same* word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] הַשִּׁירִים *of thorns* under הַסֵּר *a pot*;' Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty עֲרִירִים, *asses' colts*, and had thirty עָרִירִים, *cities*;' 15: 16, 'with the jaw bone הַחֲמוֹר *of an ass*, have I slain הַחֲמוֹרִים *one heap two heaps*;' 1 Sam. 1: 24, 'and הַנַּעַר *the lad was yet a lad*;' Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod שֶׁקֶד *of the almond tree*. Then God said, Well, for שֶׁקֶד *I watch over*, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, 'בִּכְרוּ אֶל הַבְּכֹה, *in Acco weep not*, in Beth Leaphra roll thyself עָפָר *in the dust*;' 1: 14, 'the houses אֲכִזִּיב *of Achzib* הֵאֱכֹזֵב *are liars*;' Zeph. 2: 4, 'עֲזַבָה עֲזֹבָה, *Gaza is forsaken*;' Gen. 9: 27, 'God יִשְׁפָּח יִשְׁפָּח *will enlarge Japheth*;' 49: 8, 'יְהוּדָה, *thy brethren יוֹדֶדָה shall praise thee*;' 49: 16, 'דָּן דִּין, *Dan shall judge*;' 49: 19, 'גָּד גֹּדֵד גֹּדֵד, *Gad, a host shall press upon him*;' Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

NOTE. Paronomasia is somewhat common in the New Testament; as Matt. 8: 22, ἀφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς, *let the dead bury their own dead*; see above in e. In Latin are examples, as capiatur Capua, cremetur Cremona; and Cicero exclaims (in Verrem IV. 24), quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit. In the writings of the monks of the middle ages, and of the older English divines, paronomasia abounds to such an excess, and withal is often so trifling, that the taste of the occidental literary public has revolted against it, and gone over to the other extreme; so that the usage of the biblical writers in respect to it, has hardly met with a fair estimation.

234 PARADIGM I. Reg. Verb trans., §§ 212—219.

		Kal.	Kal.	Niphal.	Piel.
Praet. 3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל (קָטַל)	
3 f.	קָטְלָהּ	רָכְבָּהּ	נִקְטְלָהּ	קָטְלָהּ (etc.)	
2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	
2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	
1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	
3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ	
2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	
2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	
1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	
Inf. abs.	קָטוּל	דָּקְטוּל (קָטַל)	דָּקְטוּל	קָטַל (קָטַל)	
const.	קָטַל	רָכַב	דָּקְטַל	קָטַל	
Fut. 3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל	
3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל	
2 m.	תִּקְטַלְתָּ	תִּרְכַּבְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	
2 f.	תִּקְטַלְתְּ	תִּרְכַּבְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
1	אִקְטַל	אִרְכַּב	אִקְטַל	אִקְטַל	
3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ	
3 f.	תִּקְטַלְנָהּ	תִּרְכַּבְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	
2 m.	תִּקְטַלְתֶּם	תִּרְכַּבְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	
2 f.	תִּקְטַלְתֶּן	תִּרְכַּבְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	
1	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל	
Fut. apoc.					
Imp. 2 m. (sing.)	קָטַל	רָכַב	דָּקְטַל	קָטַל	
2 f.	קָטְלִי	רָכְבִּי	דָּקְטְלִי	קָטְלִי	
2 m. (plur.)	קָטְלוּ	רָכְבוּ	דָּקְטְלוּ	קָטְלוּ	
2 f.	קָטְלֵנָהּ	רָכְבֵּנָהּ	דָּקְטְלֵנָהּ	קָטְלֵנָהּ	
Part. act.	קוֹטֵל	רוֹכֵב		מִקְטֵל	
pass.	קָטוּל	רָכוּב	נִקְטַל		

## PARADIGM I. Reg. Verb trans., §§ 212–219. 235

Pual.	Hiphil.	Hophal.	Hithpaal.
קטל (קטל)	הקטיל	הקטל (הקטל)	התקטל (התקטל)
קטלה (etc.)	הקטילה	הקטלה (etc.)	התקטלה (etc.)
קטלת	הקטלת	הקטלת	התקטלת
קטלת	הקטלת	הקטלת	התקטלת
קטלתי	הקטלתי	הקטלתי	התקטלתי
קטלו	הקטילו	הקטלו	התקטלו
קטלם	הקטלם	הקטלם	התקטלם
קטלתן	הקטלתן	הקטלתן	התקטלתן
קטלנו	הקטלנו	הקטלנו	התקטלנו
קטל (הקטל)	הקטיל	הקטל	התקטל
קטל	הקטיל	הקטל	התקטל
יקטל (יקטל)	יקטיל	יקטל (יקטל)	יתקטל (יתקטל)
תקטל (etc.)	תקטיל	תקטל (etc.)	תתקטל (etc.)
תקטל	תקטיל	תקטל	תתקטל
תקטלי	תקטילי	תקטלי	תתקטלי
אקטל	אקטיל	אקטל	אתקטל
יקטלו	יקטילו	יקטלו	יתקטלו
תקטלנה	תקטילנה	תקטלנה	תתקטלנה
תקטלו	תקטילו	תקטלו	תתקטלו
תקטלנה	תקטילנה	תקטלנה	תתקטלנה
נקטל	נקטיל	נקטל	נתקטל
	רמט		
	הקטל		התקטל (התקטל)
(wanting)	הקטילי		התקטלי (etc.)
	הקטילו		התקטלו
	הקטלנה		התקטלנה
	מקטיל		מתקטל
מקטל (מקטל)		מקטל (מקטל)	



236 Par. II. Reg. Verbs intransitive. §§ 220—222.

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (וְלָדָתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (וְלָדַדְתְּ)	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי	יָלַדְתִּי (וְלָדַדְתִּי)	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
(The other forms in these two words belong to the irregular verbs.)					
Inf.	abs.	שָׁפֹל	שָׁאֹל		
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל	יִשְׁכֵּן	
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל	תִּשְׁכֵּן	
	2 m.	תִּשְׁפַּלְתָּ	תִּשְׁאֲלַתְּ	etc.	
	2 f.	תִּשְׁפַּלְתְּ	תִּשְׁאֲלַתְּ	(derived from שָׁכַן , שָׁכַן)	
	1	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפַּלְתֶּם	תִּשְׁאֲלַתֶּם		
	2 f.	תִּשְׁפַּלְתֶּן	תִּשְׁאֲלַתֶּן		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְלוּ	שָׁאֲלוּ		
	2 f.	שָׁפְלֶנָּה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שׂוֹאֵל		
	pass.		שׂוֹאֵל		

Par. III. Verbs ב Gutt., smooth enunciation. § 224. 237

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עמד	נעמד	העמיד	העמד
	עמדה	נעמדה	העמידה	העמדה
	עמדת	נעמדת	העמידת	העמדת
	עמדת	נעמדת	העמידת	העמדת
	עמדתי	נעמדתי	העמדתי	העמדתי
Plur.	עמדו	נעמדו	העמידו	העמדו
	עמדתם	נעמדתם	העמדתם	העמדתם
	עמדתן	נעמדתן	העמדתן	העמדתן
	עמדני	נעמדנו	העמדנו	העמדנו
Inf. abs.	עמוד	נעמוד	העמיד	
const.	עמד	העמד	העמיד	העמד
Fut.	יעמד יחזק	יעמד	יעמיד	יעמד
	העמד תחזק	העמד	העמיד	העמד
	תעמד תחזק	תעמד	תעמיד	תעמד
	תעמדי תחזקי	תעמדי	תעמיד	תעמדי
	אעמד אחזק	אעמד	אעמיד	אעמד
Plur.	יעמדו יחזקו	יעמדו	יעמידו	יעמדו
	תעמדנה תחזקנה	תעמדנה	תעמידנה	תעמדנה
	תעמדו תחזקו	תעמדו	תעמידו	תעמדו
	תעמדנה תחזקנה	תעמדנה	תעמידנה	תעמדנה
	נעמד נחזק	נעמד	נעמיד	נעמד
Fut. apoc.		יִצְמַר		
Imp.	עמד חזק	העמד	העמיד	
	עמדי חזקי	העמדי	העמיד	
Plur.	עמדו חזקו	העמדו	העמידו	
	עמדנה חזקנה	העמדנה	העמידנה	
Part. act.	עומד		מעמיד	
pass.	עמוד	נעמד		מעמד

238 Par. IV. Verbs פ Gutt., rough enunc. § 225.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. (חָדַל)	חָדַל	חָגַר	נָהַפֵּךְ	הָחִסִּיר	הָהִפֵּךְ
3 f.	חָדְלָה	חָגְרָה	נָהֲפָכָה	הָחִסְרָה	הָהִפְכָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1	חָדַלְתִּי				
3	חָדְלוּ (חָגְלוּ)		נָהֲפָכוּ	הָחִסְרוּ	הָהִפְכוּ
2 m.	חָדַלְתֶּם		etc.	etc.	etc.
2 f.	חָדַלְתֶּן				
1	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָגוּר		הָחִסִּיר	
const.	חָדַל	חָגַר	הָהִפֵּךְ	הָחִסִּיר	הָהִפֵּךְ
Fut. 3 m.	יִחְדַּל	יִחְגַּר	יִהְיֶה	יִחְסִיר	יִהְיֶה
3 f.	תִּחְדַּל	תִּחְגַּר	תִּהְיֶה	תִּחְסִיר	תִּהְיֶה
2 m.	תִּחְדַּלְתָּ	תִּחְגַּרְתָּ	etc.	etc.	etc.
2 f.	תִּחְדַּלְתְּ	תִּחְגַּרְתְּ			
1	אֶחְדַּל	אֶחְגַּר			
3 m.(pl.)	יִחְדְּלוּ	יִחְגְּרוּ			
3 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
2 m.	תִּחְדְּלוּ	תִּחְגְּרוּ			
2 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
1	נִחְדַּל	נִחְגַּר			
Imp. 2 m.	חָדַל	חָגַר	הָהִפֵּךְ	הָחִסִּר	
2 f.	חָדְלִי	חָגְרִי	הָהִפְכִי	etc.	
2 m. (pl.)	חָדְלוּ	חָגְרוּ	הָהִפְכוּ		
2 f.	חָדְלֶנָּה	חָגְרֶנָּה	הָהִפְכֶנָּה		
Part. act.	חָדַל	חֹגֵר		מִחְסִיר	
pass.		חֹגְרָה	נִהְפָּךְ		מִהְפָּךְ

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק (נִזְהַג)	בִּרַךְ (בִּרַחַץ)	בִּרַךְ (בִּרַחַץ)	הִתְבָּרַךְ
זָעַקָה	נִזְעַקָה (etc.)	בִּרְכָה (etc.)	בִּרְכָה (etc.)	הִתְבָּרְכָה
זָעַקְתָּ	נִזְעַקְתָּ	בִּרַכְתָּ	בִּרַכְתָּ	הִתְבָּרַכְתָּ
זָעַקְתָּ	נִזְעַקְתָּ	בִּרַכְתָּ	בִּרַכְתָּ	הִתְבָּרַכְתָּ
זָעַקְתִּי	נִזְעַקְתִּי	בִּרַכְתִּי	בִּרַכְתִּי	הִתְבָּרַכְתִּי
זָעַקוּ	נִזְעַקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרְכֶתֶם	בִּרְכֶתֶם	הִתְבָּרְכֶתֶם
זָעַקְתֶּן	נִזְעַקְתֶּן	בִּרְכֶתֶן	בִּרְכֶתֶן	הִתְבָּרְכֶתֶן
זָעַקְנוּ	נִזְעַקְנוּ	בִּבְרַכְנוּ	בִּבְרַכְנוּ	הִתְבָּרַכְנוּ

זָעַק	זָעַק	הִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
יִזְעַק	יִזְעַק	יִזְעַק (יִזְהַג)	יִבְרַךְ (יִבְרַחַץ)	יִבְרַךְ (יִבְרַחַץ)	יִתְבָּרַךְ
יִזְעַקְתָּ	יִזְעַקְתָּ	יִזְעַקְתָּ (etc.)	יִתְבָּרַךְ (etc.)	יִתְבָּרַךְ (etc.)	יִתְבָּרַךְ
יִזְעַקְתָּ	יִזְעַקְתָּ	יִזְעַקְתָּ	יִתְבָּרַךְ	יִתְבָּרַךְ	יִתְבָּרַךְ
יִזְעַקְתִּי	יִזְעַקְתִּי	יִזְעַקְתִּי	יִתְבָּרַכִי	יִתְבָּרַכִי	יִתְבָּרַכִי
יִזְעַקְתֶּם	יִזְעַקְתֶּם	יִזְעַקְתֶּם	יִתְבָּרַכְתֶּם	יִתְבָּרַכְתֶּם	יִתְבָּרַכְתֶּם
יִזְעַקְתֶּן	יִזְעַקְתֶּן	יִזְעַקְתֶּן	יִתְבָּרַכְתֶּן	יִתְבָּרַכְתֶּן	יִתְבָּרַכְתֶּן
יִזְעַקְנוּ	יִזְעַקְנוּ	יִזְעַקְנוּ	יִתְבָּרַכְנוּ	יִתְבָּרַכְנוּ	יִתְבָּרַכְנוּ
יִזְעַקְתֶּם	יִזְעַקְתֶּם	יִזְעַקְתֶּם	יִתְבָּרַכְתֶּם	יִתְבָּרַכְתֶּם	יִתְבָּרַכְתֶּם
יִזְעַקְתֶּן	יִזְעַקְתֶּן	יִזְעַקְתֶּן	יִתְבָּרַכְתֶּן	יִתְבָּרַכְתֶּן	יִתְבָּרַכְתֶּן
יִזְעַקְנוּ	יִזְעַקְנוּ	יִזְעַקְנוּ	יִתְבָּרַכְנוּ	יִתְבָּרַכְנוּ	יִתְבָּרַכְנוּ

זָעַק	זָעַק	בִּרַךְ (נִזְהַג)	הִתְבָּרַךְ
זָעַקְתָּ	זָעַקְתָּ	בִּרְכָה (etc.)	הִתְבָּרְכָה
זָעַקְתָּ	זָעַקְתָּ	בִּרְכָה	הִתְבָּרְכָה
זָעַקְתִּי	זָעַקְתִּי	בִּרְכָה	הִתְבָּרְכָה

זָעַק	זָעַק	מִבְרַךְ (מִזְהַג)	מִתְבָּרַךְ
זָעַקְתָּ	זָעַקְתָּ	מִבְרַךְ	מִתְבָּרַךְ

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע <i>to hear</i>	נִשְׁמַע	שָׁמַע (שָׁמַע)
	3 f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה (etc.)
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שָׁמַע	נִשְׁמַע	שָׁמַע
	const.	שָׁמַעַ	הִשְׁמַעַ	שָׁמַעַ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע (יִשְׁמַע)	יִשְׁמַע (יִשְׁמַע)
	3 f.	תִּשְׁמַע	תִּשְׁמַע (etc.)	תִּשְׁמַע (etc.)
	2 m.	תִּשְׁמַעַ	תִּשְׁמַעַ	תִּשְׁמַעַ
	2 f.	תִּשְׁמַעִי	תִּשְׁמַעִי	תִּשְׁמַעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמַעוּ	תִּשְׁמַעוּ	תִּשְׁמַעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַע	הִשְׁמַע	שָׁמַע (שָׁמַע)
	2 f.	שָׁמַעִי	הִשְׁמַעִי	שָׁמַעִי
	2 m. (plur.)	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
	2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part.	act.	שָׁמַע (שָׁמַע)		מִשְׁמַע (מִשְׁמַע)
	pass.	שָׁמַעַ	נִשְׁמַע (נִשְׁמַע)	



## (242) Par. VII. Verbs אָב. §§ 240. 241.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3 m.		אָב	אָב	נֶאָב	הֶאָב	הֶאָב
3 f.	(regular)	(regular)	(regular)	(as בֹּ Gutt.)	(as בֹּ Gutt.)	(as בֹּ Gutt.)
Inf. abs.		אָב	אָב			
const.		אָב	אָב	הֶאָב	הֶאָב	הֶאָב
Fut. 3 m.	יֶאָב (אָב)	יֶאָב	יֶאָב	יֶאָב	יֶאָב	יֶאָב
3 f.	תֶּאָב	תֶּאָב	תֶּאָב	תֶּאָב	etc.	etc.
2 m.	הֶאָב	הֶאָב	הֶאָב	הֶאָב		
2 f.	תֶּאָב	תֶּאָב	תֶּאָב	תֶּאָב		
1	אָב	אָב	אָב	אָב		
Plur. 3 m.	יֶאָב	יֶאָב	יֶאָב	יֶאָב		
3 f.	תֶּאָב	תֶּאָב	תֶּאָב	תֶּאָב		
2 m.	הֶאָב	הֶאָב	הֶאָב	הֶאָב		
2 f.	תֶּאָב	תֶּאָב	תֶּאָב	תֶּאָב		
1	נֶאָב	נֶאָב	נֶאָב	נֶאָב		
Fut. apoc.						יֶאָב
Imp. 2 m. (sing.)	אָב	אָב	אָב	אָב	אָב	אָב
2 f.	אָב	אָב	אָב	אָב	etc.	etc.
2 m. (pl.)	אָב	אָב	אָב	אָב		
2 f.	אָב	אָב	אָב	אָב		
Part. act.	אָב (אָב)	אָב	אָב	אָב	אָב	אָב
pass.	אָב			אָב	אָב	אָב

The *derivative* conjugations of verbs אָב are declined in the same manner as those of בֹּ *Guttural*; אָ being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel אָב, Pual אָב, Hithp. אָב; compare verbs בֹּ *Guttural*, אָב, and אָב, for the mode of inflection.

Par. VIII. Verbs orig. "שׁ; I. Class "שׁ. §§ 243—247. (243)

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִשְׁבַּחַהּ	הוֹשִׁיבָהּ	הוֹשַׁבָהּ
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
Plur. 3			נִשְׁבַּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יֹשֵׁב	יֹרֵשׁ		הוֹרֵשׁ	
const.	שֹׁבֵת	רֹשֵׁת (יֹבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשְׁבַּח	יִרְשׁ (יִרְשׁ) (etc.)	יִנְשַׁב	יִהְיֶיב	יִהְיַב
3 f.	תִּשְׁבַּח	תִּירְשׁ	תִּנְשַׁב	תִּהְיֶיב	תִּהְיַב
2 m.	תִּשְׁבַּחְתָּ	תִּירְשְׁתָּ	תִּנְשַׁבְתָּ	תִּהְיֶיבְתָּ	תִּהְיַבְתָּ
2 f.	תִּשְׁבַּחְתְּ	תִּירְשְׁתְּ	תִּנְשַׁבְתְּ	תִּהְיֶיבְתְּ	תִּהְיַבְתְּ
1	אֶשְׁבַּח	אֶירְשׁ	אֶנְשַׁב	אֶהְיֶיב	אֶהְיַב
3 m. (plur.)	יִשְׁבְּחוּ	יִירְשׁוּ	יִנְשַׁבוּ	יִהְיֶיבוּ	יִהְיַבוּ
3 f.	תִּשְׁבַּחְנָה	תִּירְשַׁנָּה	תִּנְשַׁבְנָה	תִּהְיֶיבְנָה	תִּהְיַבְנָה
2 m.	תִּשְׁבַּחוּ	תִּירְשׁוּ	תִּנְשַׁבוּ	תִּהְיֶיבוּ	תִּהְיַבוּ
2 f.	תִּשְׁבַּחְנָה	תִּירְשַׁנָּה	תִּנְשַׁבְנָה	תִּהְיֶיבְנָה	תִּהְיַבְנָה
1	נִשְׁבַּח	נִירְשׁ	נִנְשַׁב	נִהְיֶיב	נִהְיַב
Fut. apoc.				יִהְיֶיב	
Imp. m. (sing.)	שֶׁב (רֵשׁ)	יִרְשׁ	הוֹשֵׁב	הוֹשִׁיב	
f.	שְׁבִי	יִרְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
m. (plur.)	שְׁבוּ	יִרְשׁוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבַנָה	יִרְשַׁנָּה	הוֹשְׁבַנָה	הוֹשִׁיבַנָה	
Part. act.	יֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשׁב	יֹרֵשׁ	נוֹשֵׁב		מוֹשַׁב



## (244) Par. IX. Verbs פִּי II. Class.

		Kal.	Hiphil.
Praet.	3 m. (sing.)	יָטַב (יָטִיב)	הִיטִיב (הִטִּיב)
	3 f. (regular)	יָטַבְתִּי	הִיטִיבְתִּי
	3 (plur.)	יָטַבוּ	הִיטִיבוּ
Inf.	abs.	יָטוּב	
	const.	יָטֵב	הִיטִיב
Fut.	3 m.	יִטְבֵּךְ } יִטְבֶּךָ	יִיטִיבְךָ (נִטִּיב)
	3 f.	תִּיטֵב	תִּיטִיב
	2 m.	תִּיטֵב	תִּיטִיב
	2 f.	תִּיטְבִי	תִּיטְבִי
	1	אִיטֵב	אִיטִיב
	3 m. (pl.)	יִטְבוּ	יִיטְבוּ
	3 f.	תִּיטְבְּנָה	תִּיטְבְּנָה
	2 m.	תִּיטְבוּ	תִּיטְבוּ
	2 f.	תִּיטְבְּנָה	תִּיטְבְּנָה
	1	נִיטֵב	נִיטִיב
Fut. apoc.		וַיִּטְבֵּךְ	וַיִּיטִיבְךָ
Imp.	m. (sing.)	יָטֵב	הִיטֵב
	f.	יָטְבִי	הִיטְבִי
	m. (plur.)	יָטְבוּ	הִיטְבוּ
	f.	יָטְבְּנָה	הִיטְבְּנָה
Part. act.		יֹטֵב	מְטִיב
	pass.	יָטוּב	

*Remarks.* Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel יָטַב, Pual יָטַבְתִּי, Hithpael הִיטְבִּיתִּי. Hophal conforms to the model in Par. VIII; e. g. יִיטְבֶּךָ, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פִּי from those of the I. class.

## Par. X. פִּי III. Class.

	Kal.	Kal.
	יָצַח	יָצַק
	(regular)	(regular)
	יָצוּחַ	יָצוּק
		יָצַק
	יָצַח	יָצַק
	תָּצַח	תָּצַק
	תָּצַח	תָּצַק
	תָּצַחְתִּי	תָּצַקְתִּי
	אָצַח	אָצַק
	יָצַחוּ	יָצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	תָּצַחוּ	תָּצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	נָצַח	נָצַק
	יֹצֵחַ	יֹצֵק
	יָצוּחַ	יָצוּק

*Remarks.* The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַח, Hiph. הִנְצִיחַ, Hoph. הִנְצִיחַ, etc.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
3 f. (regular)	(regular)	(regular)	הִגָּשָׁה	הִגִּישָׁה	הִגָּשָׁה
2 m.			הִגָּשְׁתָּ	הִגִּשְׁתָּ	הִגָּשְׁתָּ
2 f.			הִגָּשְׁתְּ	הִגִּשְׁתְּ	הִגָּשְׁתְּ
1			הִגָּשְׁתִּי	הִגִּשְׁתִּי	הִגָּשְׁתִּי
3 m. (plur.)			הִגָּשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
2 m.			הִגָּשְׁתֶּם	הִגִּשְׁתֶּם	הִגָּשְׁתֶּם
2 f.			הִגָּשְׁתֶּן	הִגִּשְׁתֶּן	הִגָּשְׁתֶּן
1			הִגָּשְׁנוּ	הִגִּשְׁנוּ	הִגָּשְׁנוּ
Inf. abs.	נִפּוֹל	נִגַּשׁ	הִנָּגַשׁ	הִגִּישׁ	
const.	נִפְּלָה	נִגְּשָׁה		הִגִּישׁ	הִגָּשׁ
Fut.	יִפֹּל	יִנָּגַשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
3 f.	תִּפֹּל	תִּנָּגַשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 m.	תִּפֹּל	תִּנָּגַשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 f.	תִּפֹּלִי	תִּנָּגְשִׁי	תִּנָּגְשִׁי	תִּגִּישִׁי	תִּגָּשִׁי
1	אֶפֶל	אֶנָּשׁ	אֶנָּשׁ	אֶגִּישׁ	אֶגָּשׁ
3 m. (plur.)	יִפְּלוּ	יִנָּגְשׁוּ	יִנָּגְשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
3 f.	תִּפְּלֶנָּה	תִּנָּגְשָׁנָה	תִּנָּגְשָׁנָה	תִּגִּישָׁנָה	תִּגָּשָׁנָה
2 m.	תִּפְּלוּ	תִּנָּגְשׁוּ	תִּנָּגְשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
2 f.	תִּפְּלֶנָּה	תִּנָּגְשָׁנָה	תִּנָּגְשָׁנָה	תִּגִּישָׁנָה	תִּגָּשָׁנָה
1	נִפֹּל	נִגַּשׁ	נִנָּגַשׁ	נִגִּישׁ	נִגָּשׁ
Fut. apoc.				יִגָּשׁ	
Imp. m.	נִפֹּל	נִגַּשׁ	הִנָּגַשׁ	הִגָּשׁ	
f. (regular)		נִגְשִׁי	הִנָּגְשִׁי	הִגִּישִׁי	
m. (plur.)		נִגְשׁוּ	הִנָּגְשׁוּ	הִגִּישׁוּ	
f.		נִגְשָׁנָה	הִנָּגְשָׁנָה	הִגִּישָׁנָה	
Part. act.	נוֹפֵל	נוֹגֵשׁ		מוֹגֵשׁ	
pass.		נוֹגָשׁ	נוֹגָשׁ		מוֹגָשׁ

	Kal.	Kal.	Niphal.	Hiphal.
Praet. 3 m. (sing.)	סָב	סָבַב	נָסַב (נָהַל)	הִסָּב (הִסָּב)
3 f.	סָבָה	סָבַבָּה	נָסַבָּה	הִסָּבָּה
2 m.	סָבֹות	סָבַבְתָּ	נָסַבְתָּ	הִסָּבְתָּ
2 f.	סָבוֹת	סָבַבְתְּ	נָסַבְתְּ	הִסָּבְתְּ
1	סָבוֹתִי	סָבַבְתִּי	נָסַבְתִּי	הִסָּבְתִּי
3 (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוּתֶם	סָבַבְתֶּם	נָסַבְתֶּם	הִסָּבְתֶּם
2 f.	סָבוּתְּכֶן	סָבַבְתֶּן	נָסַבְתֶּן	הִסָּבְתֶּן
1	סָבוּנוּ	סָבְבוּנוּ	נָסַבְנוּ	הִסָּבְנוּ
Inf. abs.	סָבוּב		הִסָּב	הִסָּב
const.	סָב (לִּב)		הִסָּב (לִּהְיוֹל)	הִסָּב
Fut.	יָסַב	יָסַב	יִסָּב (יָדַם)	יִסָּב (יָהַם)
3 f.	תָּסַב	תָּסַב	תִּסָּב	תִּסָּב
2 m.	תָּסַב	תָּסַב	תִּסָּב	תִּסָּב
2 f.	תָּסַבִּי	תָּסַבִּי	תִּסָּבִי	תִּסָּבִי
1	אָסַב	אָסַב	אִסָּב	אִסָּב
3 m. (pl.)	יָסְבוּ	יָסְבוּ	יִסְבוּ	יִסְבוּ (יָהֲמוּ)
3 f.	תָּסַבְינָה	תָּסַבְנָה	תִּסָּבְינָה	תִּסָּבְינָה
2 m.	תָּסַבוּ	תָּסַבוּ	תִּסָּבוּ	תִּסָּבוּ
2 f.	תָּסַבְינָה	תָּסַבְנָה	תִּסָּבְינָה	תִּסָּבְינָה
1	נָסַב	נָסַב	נִסָּב	נִסָּב
Fut. conv.	וְיָסַב			וְיָסַב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִרְמוּ)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סוֹבֵב			מִסָּב
pass.	סוֹבֵב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Pulpal.
הוֹסֵב (הָסֵב)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	סִבֵּבָה	סִבֵּבָה
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	סִבֵּבוֹת	סִבֵּבוֹת
הוֹסֵבוֹת	סוֹבֵבוֹת	סוֹבֵבוֹת	סִבֵּבוֹת	סִבֵּבוֹת
הוֹסֵבוֹתִי	סוֹבֵבוֹתִי	סוֹבֵבוֹתִי	סִבֵּבוֹתִי	סִבֵּבוֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבְּבוּ	סִבְּבוּ
הוֹסֵבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם	סִבְּבוֹתָם	סִבְּבוֹתָם
הוֹסֵבוֹתָן	סוֹבְבוֹתָן	סוֹבְבוֹתָן	סִבְּבוֹתָן	סִבְּבוֹתָן
הוֹסֵבוֹנִי	סוֹבְבוֹנִי	סוֹבְבוֹנִי	סִבְּבוֹנִי	סִבְּבוֹנִי

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יֹוֹסֵב (יָסֵב)	יֹוֹבֵב	יֹוֹבֵב	יִסְבֵּב	יִסְבֵּב
הוֹסֵבָה	תִּסְוֵבָה	תִּסְוֵבָה	תִּסְבֵּבָה	תִּסְבֵּבָה
הוֹסֵבוֹת	תִּסְוֵבוֹת	תִּסְוֵבוֹת	תִּסְבֵּבוֹת	תִּסְבֵּבוֹת
הוֹסֵבוֹתִי	תִּסְוֵבוֹתִי	תִּסְוֵבוֹתִי	תִּסְבֵּבוֹתִי	תִּסְבֵּבוֹתִי
אֹוֹסֵב	אֹוֹבֵב	אֹוֹבֵב	אִסְבֵּב	אִסְבֵּב
יֹוֹסֵבוּ	יֹוֹבְבוּ	יֹוֹבְבוּ	יִסְבְּבוּ	יִסְבְּבוּ
תִּסְוֵבֵינָה	תִּסְוֵבְבֵנָה	תִּסְוֵבְבֵנָה	תִּסְבֵּבְבֵנָה	תִּסְבֵּבְבֵנָה
תִּסְוֵבוּ	תִּסְוֵבְבוּ	תִּסְוֵבְבוּ	תִּסְבֵּבְבוּ	תִּסְבֵּבְבוּ
תִּסְוֵבֵינָה	תִּסְוֵבְבֵנָה	תִּסְוֵבְבֵנָה	תִּסְבֵּבְבֵנָה	תִּסְבֵּבְבֵנָה
נֹוֹסֵב	נֹוֹבֵב	נֹוֹבֵב	נִסְבֵּב	נִסְבֵּב

סוֹבֵב	סִבֵּב
סוֹבְבִי	סִבְּבִי
סוֹבְבוּ	סִבְּבוּ
סוֹבְבֵנָה	סִבְּבֵנָה
מִסְוֵב	מִסְבֵּב
מִסְוֵבָה	מִסְבֵּבָה
מִסְוֵבוֹת	מִסְבֵּבוֹת
מִסְוֵבוֹתִי	מִסְבֵּבוֹתִי
מִסְוֵבוֹתָם	מִסְבֵּבוֹתָם
מִסְוֵבוֹתָן	מִסְבֵּבוֹתָן
מִסְוֵבוֹנִי	מִסְבֵּבוֹנִי

(248) Par. XIII. Verbs. עָרָא . §§ 267--271.

		Kal.	Kal.	Niphal.	Hiphil.
Praet.	3 m. (sing.)	קָם	מָת	נָקום	הִקִּים
	3 f.	קָמָה	מָתָה	נָקוּמָה	הִקִּימָה
	2 m.	קָמָת	מָתָה	נָקוּמוֹת	הִקִּימוֹת
	2 f.	קָמָת	מָת	נָקוּמוֹת	הִקִּימוֹת
	1	קָמָתִי	מָתִי	נָקוּמוֹתִי	הִקִּימוֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקוּמוּ	הִקִּימוּ
	2 m.	קָמָתֶם	מָתֶם	נָקוּמוֹתֶם	הִקִּימוֹתֶם
	2 f.	קָמָתֶן	מָתֶן	נָקוּמוֹתֶן	הִקִּימוֹתֶן
	1	קָמָנוּ	מָתָנוּ	נָקוּמוֹנוּ	הִקִּימוֹנוּ
Inf.	abs.	קום	מות		הִקֵּם
	const.	קום	מות	הקום	הִקִּים
Fut.	3 m. (sing.)	יָקוּם	יָמוּת	יָקוּם	יָקִים
	3 f.	תָּקוּם	(etc.)	תָּקוּם	תָּקִים
	2 m.	תָּקוּם		תָּקוּם	תָּקִים
	2 f.	תָּקוּמִי		תָּקוּמִי	תָּקִימִי
	1	אָקוּם		אָקוּם	אָקִים
	3 m. (plur.)	יָקוּמוּ		יָקוּמוּ	יָקִימוּ
	3 f.	תָּקוּמִינָה		תָּקֻמְנָה	תָּקֻמְנָה
	2 m.	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ
	2 f.	תָּקוּמִינָה		תָּקֻמְנָה	תָּקֻמְנָה
	1	נָקוּם		נָקוּם	נָקִים
Fut. apoc.		יָקֻם (וְיָקֻם)	יָמוּת (וְיָמוּת)		יָקֻם
Imp.	2 m. (sing.)	קוּם !	מוּת (מָת)	הָקוּם	הָקֻם
	2 f.	קוּמִי	(etc.)	הָקוּמִי	הָקֻמִּי
	2 m. (plur.)	קוּמוּ		הָקוּמוּ	הָקֻמוּ
	2 f.	קֻמְנָה		הָקֻמְנָה	הָקֻמְנָה
Part. act.		קָם	מָת		מִקֵּם
pass.		קוּם		נָקוּם	

Par. XIII. Verbs ע"ו §§ 267—271.

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָתִי	קוֹמְמָתִי	קוֹמְמָתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקְמָתֶם	קוֹמְמָתֶם	קוֹמְמָתֶם
הוֹקְמָתָן	קוֹמְמָתָן	קוֹמְמָתָן
הוֹקְמָנוּ	קוֹמְמָנוּ	קוֹמְמָנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יֹוֹקֵם	יֹוֹקֵם	יֹוֹקֵם
תוֹקֵם	תֹּקוֹמֵם	תֹּקוֹמֵם
תוֹקֵם	תֹּקוֹמֵם	תֹּקוֹמֵם
תוֹקְמִי	תֹּקוֹמְמִי	תֹּקוֹמְמִי
אֹוֹקֵם	אֹוֹקֵם	אֹוֹקֵם
יֹוֹקְמוּ	יֹוֹקְמוּ	יֹוֹקְמוּ
תוֹקְמָנָה	תֹּקוֹמְמָנָה	תֹּקוֹמְמָנָה
תוֹקְמוּ	תֹּקוֹמְמוּ	תֹּקוֹמְמוּ
תוֹקְמָנָה	תֹּקוֹמְמָנָה	תֹּקוֹמְמָנָה
נֹוֹקֵם	נֹוֹקֵם	נֹוֹקֵם

קוֹמֵם
קוֹמְמִי
קוֹמְמוּ
קוֹמְמָנָה

מקוֹמֵם  
מקוֹמֵם  
מֹוֹקֵם

P. XIV. ע"י (249)

§ 272.	Kal.
	בָּן
	בִּנְה
	בִּנְת
	בִּנְת
	בִּנְתִּי
	בְּנוּ
	בִּנְתֶּם
	בִּנְתָּן
	בְּנוּ

בֹּן  
בִּין

יֹוִבִין
תֹּבִין
תֹּבִין
תֹּבִינִי
אֹבִין
נֹבִינוּ
תֹּבִינָה
תֹּבִינוּ
תֹּבִינָה
נֹבִין

יֹוִבִין  
בִּין  
בִּינִי  
בִּינוּ

בִּן

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מִצָּא	נִמְצָא	מִצָּא
	3 f.	מִצָּאָה	נִמְצָאָה	מִצָּאָה
	2 m.	מִצָּאתָ	נִמְצָאתָ	מִצָּאתָ
	2 f.	מִצָּאתְךָ	נִמְצָאתְךָ	מִצָּאתְךָ
	1	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
	3 (plur.)	מִצָּאוּ	נִמְצְאוּ	מִצָּאוּ
	2 m.	מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם
	2 f.	מִצָּאתֵיכֶם	נִמְצָאתֵיכֶם	מִצָּאתֵיכֶם
	1	מִצָּאנוּ	נִמְצָאנוּ	מִצָּאנוּ
<hr/>				
Inf.	abs.	מִצֹּא		מִצָּא
	const.	מִצָּא	הִמְצָא	מִצָּא
<hr/>				
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
	1	אֶמְצָא	אֶמְצָא	אֶמְצָא
	3 m. (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	2 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
	1	נִמְצָא	נִמְצָא	נִמְצָא
<hr/>				
<i>Fut. apoc.</i>				
<hr/>				
Imp.	2 m. (sing.)	מִצָּא	הִמְצָא	מִצָּא
	2 f.	מִצָּאִי	הִמְצָאִי	מִצָּאִי
	2 m. (plur.)	מִצָּאוּ	הִמְצָאוּ	מִצָּאוּ
	2 f.	מִצָּאנָה	הִמְצָאנָה	מִצָּאנָה
<hr/>				
Part.	act.	מוֹצֵא		מִמְצָא
	pass.	מִצְּוֵא	נִמְצָא	





(252) Par. XVI. Verbs לָהֵךְ §§ 280—292.

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָה (גָּלָה)	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ (נִגְלִיתָ)	גָּלִיתָ (גָּלִיתָ)	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ (etc.)	גָּלִיתְּ (etc.)	גָּלִיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (pl.)	גָּלוּ (גָּלִי)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתָם	נִגְלִיתָם	גָּלִיתָם	גָּלִיתָם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
	1	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה (פָּגַל)	גָּלָה
	const.	גָּלוּת	הִגְלוּת	גָּלוּת	גָּלוּת
Fut.	3 m. (sing.)	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
	1	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה
	3 m. (plur.)	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה
Fut. apoc.		יִגַּל	יִגַּל	יִגַּל (יִגַּל)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part.	act.	גֹּלֶה		מִגְלֶה	
	pass.	גָּלוּי	נִגְלֶה		מִגְלֶה

Hipbil.	Hophal.	Hithpael.	Hithpael.
הִגָּלָה	הִגָּלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגָּלְתָּהּ	הִגָּלְתָּהּ	הִתְגַּלְתָּהּ	הִשְׁתַּחֲוִיתָ
הִגָּלִיתָ (הִגָּלִיתָ)	הִגָּלִיתָ	הִתְגַּלִּיתָ	
הִגָּלִיתָ (etc.)	הִגָּלִיתָ	הִתְגַּלִּיתָ	
הִגָּלִיתִי	הִגָּלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגְלוּ	הִגְלוּ	הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִיחֶם	הִגְלִיחֶם	הִתְגַּלִּיחֶם	הִשְׁתַּחֲוִיחֶם
הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן	
הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	
הִגָּלָה	הִגָּלָה	הִתְגַּלָּה	הִשְׁתַּחֲוֹתָ
הִגָּלְתָּ	הִגָּלְתָּ	הִתְגַּלְתָּ	
יִגָּלָה	יִגָּלָה	יִתְגַּלָּה	יִשְׁתַּחֲוָה
תִּגָּלָה	תִּגָּלָה	תִּתְגַּלָּה	תִּשְׁתַּחֲוָה
תִּגָּלְתָּהּ	תִּגָּלְתָּהּ	תִּתְגַּלְתָּהּ	תִּשְׁתַּחֲוָה
תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
אִגָּלָה	אִגָּלָה	אִתְגַּלָּה	אִשְׁתַּחֲוָה
יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּשְׁתַּחֲווּ
תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
נִגָּלָה	נִגָּלָה	נִתְגַּלָּה	נִשְׁתַּחֲוָה
יִגַּל		יִתְגַּל	יִשְׁתַּחֲוּ
הִגָּלָה (הִגָּלָה)		הִתְגַּלָּה	
הִגְלִי		הִתְגַּלִּי	הִשְׁתַּחֲוִי
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִינָה		הִתְגַּלִּינָה	
מִגָּלָה	מִגָּלָה	מִתְגַּלָּה	מִשְׁתַּחֲוָה

מִגָּלָה

(254) Par. XVII. לָהּ & פָּה.

	Kal.	Hiphil.
<b>Praet.</b>	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתָ	הוֹרִיתָ
2 f.	יָרִיתְּ	הוֹרִיתְּ
1	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1	יָרִינוּ	הוֹרִינוּ
<b>Inf. abs.</b>	יָרֶה	
<b>const.</b>	יָרוּת	הוֹרֹת
<b>Fut.</b>	יִירָה	יוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אִוֹרָה
3 (plur.)	יִירוּ	יִוֹרוּ
3 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
2 m.	תִּירוּ	תוֹרוּ
2 f.	תִּירְיֶנָּה	תוֹרְיֶנָּה
1	נִירָה	נִוֹרָה
<b>Fut. apoc.</b>		יִוֹר
<b>Imp.</b>	יָרֶה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרִינָה
<b>Part. act.</b>	יֹרֶה	מוֹרֶה
<b>pass.</b>	יָרוּי	

Par. XVIII. Verbs לָא & פָּן.

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נָשָׂא	הִשָּׂיא*
	נָשְׂאָה	נָשְׂאָה	הִשָּׂאָה
	(as לָא)	נָשְׂאָתָא	הִשָּׂאָתָא
		נָשְׂאָתָא	הִשָּׂאָתָא
		נָשְׂאָתִי	הִשָּׂאָתִי
		נָשְׂאָו	הִשָּׂאָו
		נָשְׂאָתֶם	הִשָּׂאָתֶם
		נָשְׂאָתֶן	הִשָּׂאָתֶן
		נָשְׂאָנוּ	הִשָּׂאָנוּ
	נָשׂוּא	הִנָּשְׂאָ	הִשָּׂא
	נָשְׂאָתָא		הִשָּׂאָתָא
	יִשָּׂא	יִנָּשְׂא	יִשָּׂא
	תִּשָּׂא	(as לָא)	
	תִּשָּׂא		
	תִּשָּׂאִי		
	אִשָּׂא		
	יִשָּׂאוּ	יִנָּשְׂאוּ	יִשָּׂאוּ
	תִּשָּׂאָנָה		
	תִּשָּׂאוּ		תִּשָּׂאוּ
	תִּשָּׂאָנָה		
	נָשָׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאָנָה		
	נָשָׂא	* From נָשָׂא, not נָשָׂא.	
	נָשְׂאָ		

Par. XIX. לָהּ and פָּ.

	Kal.	Hiphil.
Praet.	נָטָה	הִנָּח
3 f.	נָטְתָה	הִנָּחְתָּ
2 m.	(as לָהּ)	הִנָּחְתָּ
2 f.		הִנָּחְתְּ
1		הִנָּחְתִּי
3 (plur.)		הִנָּחוּ
2 m.		הִנָּחְתֶּם
2 f.		הִנָּחְתֶּן
1		הִנָּחְנוּ
Inf. abs.	נָטָה	
const.	נָטוּת	הִנָּחוּת
Fut.	יִנָּח	יִנָּח
3 f.	תִּנָּח	תִּנָּח
2 m.	תִּנָּח	תִּנָּח
2 f.	תִּנָּחִי	תִּנָּחִי
1	אִנָּח	אִנָּח
3 (plur.)	יִנָּחוּ	יִנָּחוּ
3 f.	תִּנָּחֶנָּה	תִּנָּחֶנָּה
2 m.	תִּנָּחוּ	תִּנָּחוּ
2 f.	תִּנָּחֶנָּה	תִּנָּחֶנָּה
1	נָטָה	נָטָה
Fut. apoc.	יִנָּח	יִנָּח
Imp.	נָטָה (הִנָּח)	הִנָּח
2 f.	(as לָהּ)	הִנָּחִי
2 m. (plur.)		הִנָּחוּ
2 f.		הִנָּחֶנָּה
Part. act.	נֹטֵה	מִנָּח
pass.	נֹטִי	

Par. XX. Verb בָּא (255)

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיא	הוּבָא
	בָּאָה	הִבִּיאתָ	הוּבְאָה
	בָּאתָ	הִבִּיאתָ	הוּבְאָתָה
	בָּאתִי	הִבִּיאתִי	
	בָּאוּ (בָּאוּ)	הִבִּיאוּ	הוּבְאוּ
	בָּאתֶם	הִבִּיאתֶם	
	...	...	
	בָּאוּ	הִבִּיאוּ	
	בָּא	הִבִּיא	
	יָבֹא	יָבִיא	יִוָּבֵא
	תָּבֹא	תָּבִיא	
	תָּבֹא	תָּבִיא	
	תָּבֹאִי	תָּבִיאִי	
	אָבֹא	אָבִיא	
	יָבֹאוּ	יָבִיאוּ	יִוָּבְאוּ
	תָּבֹאֶנָּה	תָּבִיאֶנָּה	
	תָּבֹאוּ	תָּבִיאוּ	
	...	...	
	נָבֹא	נָבִיא	
	וְיָבֹא		
	הִבִּיא (תָּבִיא) בָּא		
	הִבִּיאִי	הִבִּיאִי	
	הִבִּיאוּ	הִבִּיאוּ	
	...	...	
	בָּא	מִבִּיא	מוּבָא

		Kal. Masc.	Fem.	Fem. Segh.
Verbs final Pattahh	act.	קָטַל (קָטְלָה)	קָטְלָה	קָטְלָת
— —	pass.	קָטוּל	קָטוּלָה	
— Tseri	act.	יָשַׁן	יָשְׁנָה	יָשְׁנָת
— Hholem	act.	יָגַר	יָגְרָה	
ע gutt.	act.	זָעַק	זָעְקָה	זָעְקָת
ל gutt.	act.	שָׁמַע	שָׁמְעָה	שָׁמְעָת
עו	act.	קָם	קָמָה	
לָה	act.	גָּלָה (גָּלְיָה)	גָּלְיָה	
	pass.	גָּלוּי	גָּלוּיָה	
		Niphal.		
regular		נִקְטַל	נִקְטְלָה	נִקְטְלָת
פ gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָת
על		נִסָּב	נִסְבָּה	
עו		נִקְוָם	נִקְוָמָה	
		Piel.		
regular		מִקְטַל	מִקְטְלָה	מִקְטְלָת
עו		מִבְרָךְ	מִבְרָכָה	מִבְרָכָת
לָה		מִגִּלָּה	מִגִּלָּה	
		Poel.		
על		מְסוּבָב	מְסוּבָּבָה	מְסוּבָּבָת
		Pual.		
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָת
		Hiphil.		
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילָת
פ gutt.		מַעֲמִיד	מַעֲמִידָה	מַעֲמִידָת
על		מִסָּב	מִסְבָּה	
עו		מִקִּים	מִקִּימָה	
		Hophal.		
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָת
		Hithpael.		
regular		מִתְקַטֵּל	מִתְקַטְלָה	מִתְקַטְלָת

		Kal.			
Pler. masc.	Pler. fem.	Masc.	Fem.	Fem. Segh.	
קָטְלִים	קָטְלוֹת	Dec. VII. b.	Dec. X.	XIII.	
קָטְלִים	קָטְלוֹת	III. c.	X.		
יִשְׁנִים	יִשְׁנוֹת	V. e.	XI.	XIII.	
יִגְרִים	יִגְרוֹת	III. c.	X.		
זִעְקִים	זִעְקוֹת	VII.	X.	XIII.	
שִׁמְעִים	שִׁמְעוֹת	VII.	X.	XIII.	
קָמִים	קָמוֹת	I.	X.		
גָּלִים	גָּלוֹת (גְּלוּת)	IX. a.	X.		
גָּלוּיִם	גָּלוּיוֹת	III. c.	X.		
Niphal.					
נִקְטְלִים	נִקְטְלוֹת	II.	XI.	XIII.	
נִעְמְדִים	נִעְמְדוֹת	II.	XI.	XIII.	
נִסְבִּים	נִסְבוֹת	VIII.	X.		
נִקְוָמִים	נִקְוָמוֹת	III. c.	X.		
Piel.					
מִקְטְלִים	מִקְטְלוֹת	VII. c.	X.	XIII.	
מִבְרָכִים	מִבְרָכוֹת	VII.	X.	XIII.	
מִגְלִים	מִגְלוֹת	IX.	X.		
Poel.					
מְסוּבָּבִים	מְסוּבָּבוֹת	VII. b.	X.	XIII.	
Pual.					
מִקְטָלִים	מִקְטָלוֹת	II.	XI.	XIII.	
Hiphil.					
מִקְטִילִים	מִקְטִילוֹת	I.	X.	XIII.	
מַעְמִידִים	מַעְמִידוֹת	I.	X.	XIII.	
מְסַבִּים	מְסַבוֹת	VIII.	X.		
מְקִימִים	מְקִימוֹת	III.	X.		
Hophal.					
מִקְטָלִים	מִקְטָלוֹת	II.	XI.	XIII.	
Hithpael.					
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. c.	X.	XIII.	

(258) Par. XXII. Verbs with suffix-pronouns. §§ 303—312.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. Praet.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ קָטַלְהוּ	קָטַלְתָּ
3 f.	קָטַלְתָּנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ קָטַלְתָּהוּ	קָטַלְתָּה
2 m.	קָטַלְתָּנִי קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּהוּ	קָטַלְתָּה
2 f.	קָטַלְתָּיִנִי	—	—	קָטַלְתָּיו קָטַלְתָּיהוּ	קָטַלְתָּיה
1	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיהוּ	קָטַלְתִּיה
3 (plur.)	קָטַלְוּנִי	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ	קָטַלְוּהָ
2 m.	קָטַלְתָּוִנִי	—	—	קָטַלְתָּוהוּ	קָטַלְתָּוָהּ
1	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ	קָטַלְנוּהָ
Inf.	קָטַלְנִי קָטַלְנִי (קָטַלְנִי)	קָטַלְךָ קָטַלְךָ (קָטַלְךָ) קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ (קָטַלְהוּ)	קָטַלְתָּ (קָטַלְתָּ)
Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְתָּ יִקְטַלְתָּ
3 m. with epenth. ו	יִקְטַלְוּנִי	יִקְטַלְוּךָ	—	יִקְטַלְוּהוּ	יִקְטַלְוּהָ
3 (plur.)	יִקְטַלְוּנִי (יִקְטַלְוּנִי)	יִקְטַלְוּךָ	יִקְטַלְוּךָ	יִקְטַלְוּהוּ (יִקְטַלְוּהוּ)	יִקְטַלְוּהָ
Imp.	קָטַלְנִי שְׁמַעְנִי	—	—	קָטַלְהוּ	קָטַלְתָּ קָטַלְתָּ
Piel.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ	קָטַלְתָּ
Hiph.fut.	יִקְטִילְנִי	יִקְטִילְךָ	יִקְטִילְךָ	יִקְטִילְהוּ	יִקְטִילְתָּ

Par. XXII. Verbs with suffix-pronouns. §§ 302—312. (259)

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלחנו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	—	—	קטלחם	קטלחן
קטלחינו	—	—	קטלחיים	קטלחין
—	קטלחיכם	קטלחיכן	קטלחיים	קטלחין
קטלחנו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחנו	—	—	קטלחום	קטלחון
—	קטלחכם	קטלחכן	קטלחום	קטלחון
קטלכם } קטלכן }		קטלם } בְּקָעָם (אֶחָדָם)	קטלן	
קטלנו	קטלכם	קטלכן		
(קטלכם) (קטלכם)		קטלכן		
יקטלנו	יקטלכם	יקטלכן	יקטלם } יִלְבָּשֶׁם (יֶחָדָם)	יקטלן
יקטלנו	יקטלכם	יקטלכן	יקטלום	יקטלון
יקטלנו	יקטלכם	יקטלכן	יקטלום	יקטלון
קטלנו	—	—	קטלם	—
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן



(260) Par. XXIII. Verbs לָה with suffixes. § 313.

Suffix.	Sing. 1.	2 masc.	3 masc.	Plur. masc.
Kal. Praet.	עָשִׂנִי	עָשָׂךְ	עָשָׂהוּ	עָשָׂם
3 f.	עָשִׂתָּנִי	עָשִׂתָּךְ	עָשִׂתָּהוּ	עָשִׂתָּם
2 m.	עָשִׂיתָּנִי } עָשִׂיתָּךְ }	—	עָשִׂיתָּהוּ } עָשִׂיתָּהוּ }	עָשִׂיתָּם
1	—	עָשִׂיתָּךְ	עָשִׂיתָּהוּ } עָשִׂיתָּהוּ }	עָשִׂיתָּם
3 (plur.)	עָשִׂוִּנִי	עָשִׂוֶּךְ	עָשִׂוֶּהוּ	עָשִׂוִּם
Inf.	עֲשֵׂתִי	עֲשֵׂתָךְ	עֲשֵׂתוֹ } עֲשֵׂתוֹ }	עֲשֵׂתָם
Fut. 3 m.	יַעֲשֵׂנִי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ } יַעֲשֶׂהוּ }	יַעֲשֶׂם
3 m. with epenth. נ }	יַעֲשֵׂנִי	יַעֲשֶׂךְ	יַעֲשֶׂנוּ	—
1	—	אֶעֱשֶׂךְ	אֶעֱשֶׂהוּ	אֶעֱשֶׂם
3 m. (plur.)	יַעֲשִׂוִּנִי	יַעֲשִׂוֶּךְ	יַעֲשִׂוֶּהוּ	יַעֲשִׂוִּם
Imp. m.	עֲנֵנִי	—	עֲנֵהוּ	עֲנֵם
Piel. Praet. 3 m.	בָּעֲשִׂנִי	בָּעֲשָׂךְ	בָּעֲשָׂהוּ	בָּעֲשָׂם
Fut. 3 m.	יַבְעִישֶׁנִּי	יַבְעִישֶׁךְ	יַבְעִישֶׁהוּ	יַבְעִישֶׁם
3 m. with epenth. נ }	יַבְעִישֶׁנִּי	יַבְעִישֶׁךְ	יַבְעִישֶׁנוּ	—
Hiph. Praet.	הִפְעִנִי	הִפְעֶךְ	הִפְעֶהוּ	הִפְעֶם
Fut. with epenth. נ }	יִפְעִנִי	יִפְעֶךְ	יִפְעֶנוּ	—

Par. XXIV. Nouns with suffixes. §§ 334—340. (261)

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1	סוסי <i>my horse.</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
2 f.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
3 m.	סוסו <i>his</i> —		סוסו <i>his</i> —
3 f.	סוסה <i>her</i> —		סוסה <i>her</i> —
1 (plur.)	סוסנו <i>our</i> —		סוסנו <i>our</i> —
2 m.	סוסכם <i>your</i> —		סוסכם <i>your</i> —
2 f.	סוסכן <i>your</i> —		סוסכן <i>your</i> —
3 m.	סוסם <i>their</i> —		סוסיהם <i>their</i> —
3 f.	סוסן <i>their</i> —		סוסיהן <i>their</i> —

No. I. Noun masc. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. (sing.)	אבי <i>my father.</i>	Suff. (pl.)	אבינו <i>our father.</i>
2 m.	אביך <i>thy</i> —	2 m.	אביכם <i>your</i> —
2 f.	אביך <i>thy</i> —	2 f.	אביכן <i>your</i> —
3 m.	אביו, אביהו <i>his</i> —	3 m.	אביהם <i>their</i> —
3 f.	אביה <i>her</i> —	3 f.	אביהן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1	תורתי <i>my law.</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy</i> —		תורתך <i>thy</i> —
2 f.	תורתך <i>thy</i> —		תורתך <i>thy</i> —
3 m.	תורתו <i>his</i> —		תורתו <i>his</i> —
3 f.	תורתה <i>her</i> —		תורתה <i>her</i> —
1 (plur.)	תורתנו <i>our</i> —		תורתנו <i>our</i> —
2 m.	תורתכם <i>your</i> —		תורותיכם <i>your</i> —
2 f.	תורתכן <i>your</i> —		תורותיכן <i>your</i> —
3 m.	תורתם <i>their</i> —		תורותיהם <i>their</i> —
3 f.	תורתן <i>their</i> —		תורותיהן <i>their</i> —

(262) Par. XXV. Nouns Masculine. §§ 345 seq.

	Sing. abs.	Const.	Light suff.	'Grave suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גִּבּוֹר	גִּבּוֹר	גִּבּוֹרִי	גִּבּוֹרְכֶם
(c)	שָׁפוּט	שָׁפוּט	שָׁפוּטִי	שָׁפוּטְכֶם
(d)	אֱלֹהִים	אֱלֹהִים	אֱלֹהֵי	אֱלֹהֵיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	פּוֹכֵב	פּוֹכֵב	פּוֹכְבִי	פּוֹכְבְּכֶם
(c)	פּוֹבֵעַ	פּוֹבֵעַ	פּוֹבְעִי	פּוֹבְעְכֶם
(d)	שָׂד	שָׂד	שָׂדִי	שָׂדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פִּקִּיד	פִּקִּיד	פִּקִּידִי	פִּקִּידְכֶם
(b)	מִלִּיץ	מִלִּיץ	מִלִּיצִי	מִלִּיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן (עֲצָבוֹן)	חֲזִיוֹן	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוּל	גָּדוּל-		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעְרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	פָּנָה	פָּנָה	פָּנְפִי	פָּנְפְכֶם
(g)	צָבָא			

Par. XXV. Nouns Masculine. §§ 345 seq. (263)

Plural abs.	Light suff.	Const.	Grave suff.
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DEC. I. PLURAL. § 345.

סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שׁוֹפְטִים	שׁוֹפְטִי	שׁוֹפְטִי	שׁוֹפְטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL. § 347.

דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
כּוֹכְבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבִיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעִיכֶם
שְׂדִים	שְׂדִי	שְׂדִי	שְׂדִיכֶם

DEC. III. PLURAL. § 350.

פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חֲזִיוֹנוֹת (חֲשֹׁבוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL. § 353.

דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לְבָבִים	לְבָבִי	לְבָבִי	לְבָבִיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

(264) Par. XXV. Nouns Masculine. §§ 356 seq.

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַעִי	

DEC. V. SINGULAR. § 356.

(a)	זֶקֶן	זֶקֶן	זֶקֶנִי	זֶקְנֶכֶם
(b)	חֶצֶר	חֶצֶר	חֶצְרִי	חֶצְרֶכֶם
(c)	פֶּחָם	פֶּחָם	פֶּחָמִי	פֶּחָמֶכֶם
(d)	פֶּבֶד	פֶּבֶד (פֶּבֶד)	פֶּבְדִּי	פֶּבְדֶּכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכֶכֶם
(b)	נֶעַר	נֶעַר	נֶעְרִי	נֶעְרֶכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעֶכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרֶכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרֶכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקֶכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִּי	חֶלְדֶּכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחֶכֶם

O class.

(i)	בֶּקֶר	בֶּקֶר	בֶּקְרִי	בֶּקְרֶכֶם
(j)	קֶמֶץ	קֶמֶץ	קֶמְצִי	קֶמְצֶכֶם
(k)	פֶּעַל	פֶּעַל	פֶּעְלִי (פֶּעְלִי)	פֶּעְלֶכֶם
(l)	קֶדֶשׁ	קֶדֶשׁ	קֶדְשִׁי	קֶדְשֶׁכֶם

Par. XXV. Nouns Masculine. §§ 356 seq. (265)

Plural abs.	Light. suff.	Const.	Grave suff.
עֲשָׁנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL. § 356.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִירִים	חֲצִירִי	חֲצִירִי	חֲצִירִיכֶם
כַּחֲפוֹת	(as Dec. XI.)		
כַּבְּדִים	כַּבְּדִי	כַּבְּדִי	כַּבְּדִיכֶם

DEC. VI. PLURAL. A class. § 359.

מַלְכִּים	מַלְכִּי	מַלְכִּי	מַלְכִּיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי	חֲלָקִי (חֲקָרִי)	חֲלָקִיכֶם
חֲלָדִים	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נַצְחִים	נַצְחִי	נַצְחִי	נַצְחִיכֶם

O class.

בַּקְּרִים	בַּקְּרִי	בַּקְּרִי	בַּקְּרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם

(266) Par. XXV. Nouns Masculine. §§ 371 seq.

*Segholates of roots ע" and ע"י.*

(m) מִנְחָה, const. מִנְחָה	(p) עֵר, const. עֵר, plur. עֵרִים
(n) תְּנִיחָה — תְּנִיחָה	(q) דִּיד — דִּיד
(o) חֵיל — חֵיל	(r) שֹׁר — שֹׁר

*Segholates of roots ל"ז.*

(s) פָּרִי (פָּרִי), const. פָּרִי	(t) חָצִי (חָצִי), const. חָצִי
suff. פָּרִיךְ, פָּרִיךְ	suff. חָצִיךְ, חָצִיךְ

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמֶכֶם
(b)	אֹיֵב	אֹיֵב	אֹיְבִי	אֹיְבֶכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבַּח	מִזְבַּח	מִזְבַּחִי	מִזְבַּחְכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלְכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם
(h)	אֲשַׁכֵּל	—	—	—

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמְכֶם
(b)	אָף	אָף	אָפִי	אָפְכֶם
(c)	מֶד	מֶד	מֶדִי	מֶדְכֶם
(d)	לֵב	לֵב (לֵב־)	לִבִּי	לִבְכֶם
(e)	חֵק	חֵק (חֵק־)	חֵקִי	חֵקְכֶם
(f)	עֹז	עֹז (עֹז־)	עֹזִי (עֹזִי)	עֹזְכֶם
(g)	גָּמֵל	—	—	—
(h)	מִגֵּן	מִגֵּן	מִגִּנִּי	מִגִּנְכֶם
(i)	חֵי	חֵי	—	—

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שֹׁדֶה	שֹׁדֶה	שֹׁדִי	שֹׁדְכֶם

*Segholates of לה continued.*

(u) חָלִי (חָלִי), const. חָלִי (u) גָּדִי, plur. גָּדִים  
suff. חָלִי, plur. חָלִים (w) צָבִי, — צָבִים

*Inf. Segholates.*

(x) דָּבַשׁ, const. דָּבַשׁ, suff. דָּבַשׁוּ (z) בָּאָר — בָּאָרוֹת, plur. בָּאָרִים  
(y) שָׁכַם — שָׁכָם — שָׁכְמוּ (aa) קָטַל — קָטְלוּ (bb) פָּעַם — פָּעָם

DEC. VII. PLURAL. § 371.

Plural abs.	Light suff.	Const.	Grave suff.
שְׂמוֹת	שְׂמוֹתִי	שְׂמוֹת	שְׂמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מְקַטְלִים	מְקַטְלִי	מְקַטְלִי	מְקַטְלֵיכֶם
מְזַבְּחוֹת	מְזַבְּחוֹתִי	מְזַבְּחוֹת	מְזַבְּחוֹתֵיכֶם
מְקַלּוֹת	(as Dec. XIII)		
מַפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם
אַשְׁכְּלוֹת			אַשְׁכְּלֵיחֶם

DEC. VIII. PLURAL. § 374.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אָפִים	אָפִי	אָפִי	אָפֵיכֶם
מָדִים	מָדִי	מָדִי	מָדֵיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקִי	חֲקִי	חֲקֵיכֶם
גְּמָלִים	גְּמָלִי	גְּמָלִי	גְּמָלֵיכֶם
מְגַנִּים	מְגַנִּי	מְגַנִּי	מְגַנֵּיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם

DEC. IX. PLURAL. § 377.

חֲזִים	חֲזִי	חֲזִי	חֲזֵיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם



(268) Par. XXVI. Nouns Feminine. §§ 380—392.

Sing. abs.      Const.      Light suff.      Grave suff.

Dec. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

Dec XI. SINGULAR. § 383.

(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲטָאָה	חֲטָאָת	חֲטָאָתִי	חֲטָאָתְכֶם
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי	עֲגָלַתְכֶם
(f)	מַמְלָכָה	מַמְלָכַת	מַמְלָכָתִי (etc.)	as Dec. XIII.
(g)	מִשְׁפָּחָה	מִשְׁפָּחַת	מִשְׁפָּחָתִי (etc.)	as Dec. XIII.

Dec. XIII. SINGULAR. § 387.

(a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׂמֻלָּה	שְׂמֻלַת	שְׂמֻלָּתִי	שְׂמֻלַתְכֶם
(c)	חֲרֻפָּה	חֲרֻפַת	חֲרֻפָּתִי	חֲרֻפַתְכֶם
(d)	חֲרֻבָּה	חֲרֻבַת	חֲרֻבָּתִי	חֲרֻבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

Dec. XIII. SINGULAR. § 390.

(a)	מַסְגֵּרָת	מַסְגֵּרַת	מַסְגֵּרָתִי	מַסְגֵּרַתְכֶם
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)		אִשָּׁה	אִשָּׁתִי (אִשְׁתִּי)	אִשְׁתְּךָ
(d)	כְּתֻנָּה (כְּתוּנָה)	כְּתֻנַת	כְּתֻנָּתִי	כְּתֻנַתְךָ
(e)	נְחֻשֶׁת	נְחֻשַׁת	נְחֻשַׁתִּי	נְחֻשַׁתְךָ
(f)		לִכְתָּה	לִכְתִּי	לִכְתְּךָ
(g)		שִׁבְחָה	שִׁבְחִי	שִׁבְחְךָ
(h)		קַחַת	קַחַתִּי	קַחַתְךָ

Par. XXVI. Nouns Feminine. §§ 280—392. (269)

Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. PLURAL. § 380.			
תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתַי	תּוֹרוֹתֵיכֶם
בְּתוֹלוֹת	בְּתוֹלוֹת	בְּתוֹלוֹתַי	בְּתוֹלוֹתֵיכֶם

'DEC. XI. PLURAL. § 383.			
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי	צְדָקוֹתֵיכֶם
חַטָּאוֹת	חַטָּאוֹת	חַטָּאוֹתַי	חַטָּאוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL. § 387.			
מַלְכוֹת	מַלְכוֹת	מַלְכוֹתַי	מַלְכוֹתֵיכֶם
שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתַי	שְׂמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתַי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתַי	חֲרָבוֹתֵיכֶם
נְעָרוֹת	נְעָרוֹת	נְעָרוֹתַי	נְעָרוֹתֵיכֶם

DEC. XIII. PLURAL. § 390.			
מַסְגְּרוֹת	מַסְגְּרוֹת	מַסְגְּרוֹתַי	מַסְגְּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתַי	כְּתָנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
	I.		צֶהָר	צְהָרִים	
יום	יוֹמִים		עֵין	עֵינַיִם	עֵינֵי
רבות	רְבוּתִים		לֶחִי	לֶחַיִם	
	II.			VII.	
יד	יָדַיִם	יָדַי		מֵאֲזְנַיִם	מֵאֲזְנֵי
	מְלָקָחִים			VIII.	
	III.		כַּף	כַּפַּיִם	כַּפֵּי
שבוע	שָׁבָעִים		שֵׁן	שְׁנַיִם	שְׁנֵי
	IV.			X.	
כנף	כַּנְפַּיִם	כַּנְפֵי	אֶמֶה	אֶמְתַּיִם	
	חֲלָצִים	חֲלָצֵי		XI.	
	V.		שֹׁפָה	שְׁפָתַיִם	שְׁפָתַי
עקב	עֲקָבַיִם	עֲקָבֵי	פֶּאֶה	פְּאֵתַיִם	פְּאֵתַי
	VI.			XII.	
A רֶגֶל	רֶגְלַיִם	רֶגְלֵי	יֶרְכָה	יֶרְכָתַיִם	יֶרְכָתַי
E פֶּרֶךְ	פֶּרְכַּיִם	פֶּרְכֵי	רֶקְמָה	רֶקְמָתַיִם	
O מֶתְנִים	מֶתְנֵי	מֶתְנֵי		XIII.	
נֶעֱל	נֶעֱלַיִם	נֶעֱלֵי	נֶחֱשֶׁת	נֶחֱשֶׁתַיִם	

(A) *Cardinals etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (יָחַד)	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם	שְׁתַּיִם	שְׁנַיִם
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ	שְׁלִישִׁי
4	ד	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע	רְבִיעִי
5	ה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמֵשׁ	חֲמֵשׁ	חֲמִשִּׁי (חֲמִישִׁי)
6	ו	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7	ז	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע	שְׁבִיעִי
8	ח	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמִינִי
9	ט	תְּשֻׁעָה	תְּשֻׁעָה	תְּשַׁע	תְּשַׁע	תְּשֻׁעִי
10	י	עֶשְׂרֵה	עֶשְׂרֵה	עֶשֶׂר	עֶשֶׂר	עֶשְׂרִי

(B) *Cardinals from 11 to 19.*

	Masculine.	Feminine.
11 יא	אֶחָד עָשָׂר	אֶחָת עֶשְׂרִי
	עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עֶשְׂרִי
12 יב	שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרִי
	(etc.)	

(C) *Cardinals from 20 to 90.*

20 כ	עָשָׂרִים	40 מ	אַרְבָּעִים
30 ל	שְׁלֹשִׁים	50 נ	חֲמִשִּׁים
	(etc.)		

(D) *Hundreds.*

100 ק	מֵאָה	300 ש	שְׁלֹשׁ מֵאוֹת
200 ר	מֵאוֹתִים	400 ת	אַרְבַּע מֵאוֹת
	(etc.)		

(E) *Thousands.*

1,000 א	אַלֶּפֶת	3,000 ג	שְׁלֹשָׁת אֲלָפִים
2,000 ב	אֲלָפִים	4,000 ד	אַרְבַּעַת אֲלָפִים
	(etc.)		

Verb Reg.	ב' Gutt.	ג' Gutt.	ד' Gutt.	א' ב'	א' I.	
Kal.						
PRAET. 3 m.	קָטַל	עָטַד	שָׁמַע	זָעַק	אָכַל	יָשַׁב
3 f.	קָטְלָה	עָטְדָה	שָׁמְעָה	זָעְקָה	אָכְלָה	יָשְׁבָה
2 m.	קָטַלְתָּ	עָטַדְתָּ	שָׁמַעְתָּ	זָעַקְתָּ	אָכַלְתָּ	יָשַׁבְתָּ
3 (pl.)	קָטְלוּ	עָטְדוּ	שָׁמְעוּ	זָעְקוּ	אָכְלוּ	יָשְׁבוּ
2 m.	קָטַלְתָּם	עָטַדְתָּם	שָׁמַעְתָּם	זָעַקְתָּם	אָכַלְתָּם	יָשַׁבְתָּם
Inf. abs.	קָטוּל	עָמוּד	שָׁמוֹעַ	זָעוּק	אָכּוּל	יָשׁוּב
const.	קָטַל	עָמַד	שָׁמַע	זָעַק	אָכַל	יָשַׁב
Fut. 3 m.	יִקְטַל	יַעֲמִד	יִשְׁמַע	יִזְעַק	יֵאָכַל	יֵשֵׁב
2 m.	תִּקְטַל	תַּעֲמִד	תִּשְׁמַע	תִּזְעַק	תֵּאָכַל	תֵּשֵׁב
3 (pl.)	יִקְטְלוּ	יַעֲמִדוּ	יִשְׁמְעוּ	יִזְעְקוּ	יֵאָכְלוּ	יֵשְׁבוּ
2 f.	תִּקְטְלִי	תַּעֲמִדִי	תִּשְׁמְעִי	תִּזְעְקִי	תֵּאָכְלִי	תֵּשְׁבִי
IMP. 2 m.	קָטַל	עָמַד	שָׁמַע	זָעַק	אָכַל	יָשַׁב
2 f.	קָטְלִי	עָמְדִי	שָׁמְעִי	זָעְקִי	אָכְלִי	יָשְׁבִי
PART. act.	קוֹטֵל	עוֹמֵד	שׁוֹמֵעַ	זוֹעֵק	אוֹכֵל	יוֹשֵׁב
pass.	קָטוּל	עָמוּד	שָׁמוֹעַ	זָעוּק	אָכּוּל	יָשׁוּב

## NIPHAL.

PRAET. 3 m.	נִקְטַל	נִעְמַד	נִשְׁמַע	נִזְעַק	נֵאָכַל	נֵשֵׁב
2 m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִשְׁמַעְתָּ	נִזְעַקְתָּ	נֵאָכַלְתָּ	נֵשֵׁבְתָּ
INF.	הִקְטַל	הִעְמַד	הִשְׁמַע	הִזְעַק	הֵאָכַל	הֵשֵׁב
FUT.	יִקְטַל	יַעֲמִד	יִשְׁמַע	יִזְעַק	יֵאָכַל	יֵשֵׁב
IMP.	הִקְטַל	הִעְמַד	הִשְׁמַע	הִזְעַק	הֵאָכַל	הֵשֵׁב
PART.	נִקְטַל	נִעְמַד	נִשְׁמַע	נִזְעַק	נֵאָכַל	נֵשֵׁב

of all the Conjugations of the Hebrew Verbs. (273)

לֹה	לֹא	עִי	עֵי	סִי	II. סִי
KAL.					
גָּלָה	מָצָא	בָּן	קָם	סָב	נָגַשׁ
גָּלְתָה	מָצְאָה	בָּנָה	קָמָה	סָבָה	נָגְשָׁה
גָּלִית	מָצְאת	בָּנֶת	קָמַת	סָבֹת	נָגְשָׁת
גָּלוּ	מָצְאוּ	בָּנוּ	קָמוּ	סָבוּ	נָגְשׁוּ
גָּלִיתֶם	מָצְאתֶם	בָּנִיתֶם	קָמַתֶם	סָבוֹתֶם	נָגְשָׁתֶם
גָּלוּה	מָצְאוּ	בָּוֶן	קָוֶם	סָבוּב	נָגְשׁוּ
גָּלוּת	מָצָא	בִּין	קָוֶם	סָב	נָגְשָׁת
יָגָלָה	יָמָצָא	יָבִין	יָקוּם	יָסֵב	יָנַשׁ
יָגְלָה	יָמָצְאָה	יָבִין	יָקוּמָה	יָסְבָה	יָנַשְׁת
יָגִלוּ	יָמָצְאוּ	יָבִינוּ	יָקָמוּ	יָסְבוּ	יָנַשׁוּ
יָגְלִינָה	יָמָצְאִנָה		יָקוּמִינָה	יָסְפִינָה	יָנַשְׁנָה
יָגָלָה	מָצָא	בִּין	קָוֶם	סָב	נָגַשׁ
יָגִלִי	מָצְאִי	בִּינִי	קָוִמִי	סָבִי	נָגְשִׁי
יָגִלָה	מָצָא	בָּן	קָם	סָבֵב	נָגַשׁ
יָגִלוּ	מָצְאוּ		קָמוּ	סָבוּב	נָגְשׁוּ

NIPHAL.

נָגְלָה	נִמָּצָא	נִבְוֶן	נִקְוֶם	נִסָּב	נִנָּשׁ
נִגְלִית	נִמָּצְאת	נִבְוֹנֹת	נִקְוֹמוֹת	נִסְבֹּת	נִנָּשְׁת
הִגְלוֹת	הִמָּצָא	הִבְוֶן	הִקְוֶם	הִסָּב	הִנָּשׁ
יָגָלָה	יָנָמָצָא	יָבִין	יָקָוֶם	יָסָב	יָנָשׁ
הִגְלָה	הִמָּצָא	הִבְוֶן	הִקְוֶם	הִסָּב	הִנָּשׁ
נָגְלָה	נִמָּצָא	נִבְוֶן	נִקְוֶם	נִסָּב	נִנָּשׁ

	Verb Reg.	ש' Gutt.	ז' Gutt.	ל' Gutt.	אָ	י. I.
PIEL.						
PRAET.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
INF.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
FUT.	יִקְטֹל	יַעֲמִיד	יִבְרַךְ	יִשְׁמַע	יֵאָכַל	יֵיָשַׁב
PART.	מִקְטָל	מַעֲמִיד	מְבָרַךְ	מְשַׁמֵּעַ	מֵאָכַל	מֵיָשַׁב
(Imp. שָׁמַע)						

PUAL.						
PRAET.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
INF.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
FUT.	יִקְטֹל	יַעֲמִיד	יִבְרַךְ	יִשְׁמַע	יֵאָכַל	יֵיָשַׁב
PART.	מִקְטָל	מַעֲמִיד	מְבָרַךְ	מְשַׁמֵּעַ	מֵאָכַל	מֵיָשַׁב
(Imp. wanting.)						

HIPHIL.						
PRAET.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הֵאָכִיל	הֵיָשִׁיב
2 m.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעִיקָהּ	הִשְׁמִיעָהּ	הֵאָכִילָהּ	הֵיָשִׁיבָהּ
INF.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הֵאָכִיל	הֵיָשִׁיב
FUT.	יִקְטִיל	יַעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יֵאָכִיל	יֵיָשִׁיב
PART.	מִקְטִיל	מַעֲמִיד	מִזְעִיק	מְשַׁמֵּעַ	מֵאָכִיל	מֵיָשִׁיב
(Imp. הִשְׁמִיעַ)						

HOPHAL.						
PRAET.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמִיעַ	הֵאָכַל	הֵוָשַׁב
INF.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמִיעַ	הֵאָכַל	הֵוָשַׁב
FUT.	יִקְטִיל	יַעֲמִיד	יִזְעִק	יִשְׁמִיעַ	יֵאָכַל	יֵוָשַׁב
PART.	מִקְטִיל	מַעֲמִיד	מִזְעִק	מְשַׁמֵּעַ	מֵאָכַל	מֵוָשַׁב
(Imp. wanting.)						

of all the Conjugations of the Hebrew Verbs. (275)

לָהּ	לָא	עו	על	בן	II. ס'י
PIEL (Poel, Polel).					
		Poel.	Polel.		
גָּלָה	מָצָא	קוּמֶם	סוּבֵב	נָגַשׁ	יָחַב
גָּלוּת	מָצָא	קוּמֶם	סוּבֵב	נָגַשׁ	יָחַב
יִגְלֶה	יִמְצָא	יִקוּמֶם	יִסוּבֵב	יִנָּגַשׁ	יִיחַב
מִגְלָה	מִמְצָא	מִקוּמֶם	מִסוּבֵב	מִנָּגַשׁ	מִיחַב
(Imp. גָּלֵה)					

PUAL (Poal, Polal).					
		Poal.	Polal.		
גָּלָה	מָצָא	קוּמֶם	סוּבֵב	נָגַשׁ	יָחַב
גָּלוּת	מָצָא	קוּמֶם	סוּבֵב	נָגַשׁ	יָחַב
יִגְלֶה	יִמְצָא	יִקוּמֶם	יִסוּבֵב	יִנָּגַשׁ	יִיחַב
מִגְלָה	מִמְצָא	מִקוּמֶם	מִסוּבֵב	מִנָּגַשׁ	מִיחַב
(Imp. wanting.)					

HIPHIL.					
הִגְלֶה	הִמְצִיא	הִקִּים	הִסָּב	הִנָּשׂ	הִיָּחַב
הִגְלִית	הִמְצִאת	הִקִּמֹת	הִסְבֹּת	הִנָּשְׁת	הִיָּחַבְת
הִגְלוּת	הִמְצִיא	הִקִּים	הִסָּב	הִנָּשׂ	הִיָּחַב
יִגְלֶה	יִמְצִיא	יִקִּים	יִסָּב	יִנָּשׂ	יִיָּחַב
מִגְלָה	מִמְצִיא	מִקִּים	מִסָּב	מִנָּשׂ	מִיָּחַב
(Imp. הִגְלֵה)					

HOPHAL.					
הִגְלָה	הִמְצָא	הוֹקֵם	הוֹסֵב	הוֹנֵשׁ	הוֹיָחַב
הִגְלוּת	הִמְצָא	הוֹקֵם	הוֹסֵב	הוֹנֵשׁ	הוֹיָחַב
יִגְלָה	יִמְצָא	יוֹקֵם	יוֹסֵב	יוֹנֵשׁ	יוֹיָחַב
מִגְלָה	מִמְצָא	מוֹקֵם	מוֹסֵב	מוֹנֵשׁ	מוֹיָחַב
(Imp. wanting.)					



Vreb Reg.	ס' Gutt.	ש' Gutt.	ז' Gutt.	ס' I.	ס' II.
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## HITHPAEL.

PRAET.	הִתְקַטֵּל	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ
INF.	הִתְקַטֵּל	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ
FUT.	יִתְקַטֵּל	יִתְקַטַּלְתָּ	יִתְקַטַּלְתָּ	יִתְקַטַּלְתָּ	יִתְקַטַּלְתָּ
PART.	מִתְקַטֵּל	מִתְקַטַּלְתָּ	מִתְקַטַּלְתָּ	מִתְקַטַּלְתָּ	מִתְקַטַּלְתָּ

ס' II.	ס' I.	ש' Gutt.	ז' Gutt.	ס' I.	ס' II.
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## HITHPAEL.

הִתְנַגֵּשׁ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ
הִתְנַגֵּשׁ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ	הִתְנַגַּשְׁתָּ
יִתְנַגֵּשׁ	יִתְנַגַּשְׁתָּ	יִתְנַגַּשְׁתָּ	יִתְנַגַּשְׁתָּ	יִתְנַגַּשְׁתָּ	יִתְנַגַּשְׁתָּ
מִתְנַגֵּשׁ	מִתְנַגַּשְׁתָּ	מִתְנַגַּשְׁתָּ	מִתְנַגַּשְׁתָּ	מִתְנַגַּשְׁתָּ	מִתְנַגַּשְׁתָּ

(Imp. הִתְנַגֵּשׁ)

The student who has acquired any good degree of facility in the Hebrew forms, will be able easily to make them out from the above *Synopsis*, which exhibits to his eye all the leading ones. Verbs ע' are discontinued in most of the derived conjugations, merely because they coincide exactly with Verbs *Ayin Vav*. The Imper. mode is not generally inserted after Niphal, because it coincides, in its *first* form, exactly with the Infinitive. In the few cases where it differs, it is inserted in small type at the bottom.

If the student will be faithful to himself, and practise for a few weeks, after he has made some tolerable progress in the knowledge of forms, the declining of all the verbs in Kal, on one day; those in Niphal, the next; and so of the rest; and keep on repeating this practice until he can readily and accurately distinguish all the different forms of the different verbs under the same conjugation, he will in the end be very amply and satisfactorily repaid for his labour.











